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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

WAR AND MISSIONS.

Few are fully aware how important is the prevalence of peace to the spread of Christianity. God in his infinite wisdom selected a time of profound peace through the Roman Empire for the advent of our Savior; and the history of his church would show, that war has in every age nentralized the efficiency of the gospel in Christian lands, and greatly retarded its progress through the world.

Burmah would furnish strong testimony to the latter part of this assertion. Most of our religious papers, copying from the 'Maulmein Chronicle' published at Maulmein in Burmah, have informed their readers of the civil war recently, if not still raging there, and of its baleful influence on missionary efforts in that empire. Prince Surrawa, brother to the King, raised the standard of revolt, and entrenched himself so strongly in a town about forty miles north of Ava as to throw open its gates, and challenge an attack from the royal forces. Meanwhile 'the whole country appears to be in a state of disorder and commotion. Men are said to be marching from all quarters to join one or the other army. The people, deprived of all authentic intelligence of what is taking place in the country, are harrassed and alarmed by constant reports of the most contradictory nature. Trade is at a stand, and fears are entertained, that agriculture will be abandoned, unless matters be speedily settled.' A graphic description of what is inseparable from war in any form. The first accounts stated, that Surrawa had got possession not only of Rangoon, but the whole course of the Irawaddy between Rangoon and the capital. All intercourse between the two places, and consequently with the missionaries at Ava, was cut off. Their condition, too, was likely to become perilous; such a state of things if continued, must have been very unfavorable to the labors of the missionaries generally; and the war, had it pervaded as it still may, the whole country for any considerable length of time, would have suspended, if it had not entirely broken up, all the missions there.

Most readers will recall the persecutions which many years ago befel the devoted Judson and his co-workers. But what drew upon them the wrath of Burmah? Not the gospel truth; not the character or crimes of the missionaries; nothing which *they* had done or proposed to do; but merely their supposed connection with the English whose armies were carrying fire and sword into the heart of Burmah. It was the war system of Christendom, the dread and hatred of baptized warriors, that provoked Burman rulers to threaten vengeance upon peaceful missionaries whose religion had been so grossly belied by those misnamed followers of the Prince of Peace.

The world is full of facts on this point. A missionary in the South Sea Islands testified that war and rum—they generally go together—had in one case which fell under his own observation, destroyed in a single fortnight nearly all that the heralds of the cross had accomplished in twenty years! How came the devoted Lyman and Munson to fall such untimely victims to the knife of cannibals? The war policy of Christendom, I verily believe, occasioned it. Not far from the spot where they were murdered, a whole village had been not long before laid in ashes by a gang of our own countrymen sent thither by our government expressly for the purpose. That fact must have been know, as well as the general policy and character of Christian nations; and on seeing the missionaries in a Christian garb, those savages would naturally suspect them of bloody designs, and pant to take revenge.

Here is matter for serious reflection; and will not the friends of God lay it to heart, and inquire now far the war-system, still tolerated by Christians themselves, interferes with the great work of converting the nations to Christianity? Have they nothing to do in removing this obstacle to the world's conversion? Can the world be christianized before its removal? If not, must not the cause of peace be incorporated into the system of instrumentalities requisite for the world's entire and thorough conversion to God? And if this *must* be done sooner or later, how much longer shall it be delayed? Is it not high time for Christians of every name to take hold of this subject in earnest? Will not churches, and ministers, and the conductors of benevolent enterprises, turn their attention to it without delay?

SIRIS.

MORE EFFECTS OF WAR ON MISSIONS.

Our worst fears respecting the results of the civil war in Burmah on the missionary operations there, are likely to be realized. The last advices are more alarming than the first; and God only knows what will be the final catastrophe.

'The whole country,' says Mr Kincaid under date of March 17, 1837, 'is in arms. Twenty-five or thirty thousand men are now in the field. All the horrors of anarchy and civil war are now falling upon this empire. Large bodies of men, under a sort of military organization, are going over the country, robbing and burning cities and villages.

I have not time to give the particulars relative to the commencement and progress of this dreadful calamity; but I will just say, that Prince Surrawa has taken up arms against the Queen's brother. In the first breaking out of the difficulty, he fled to Mokesobo, a strongly fortified city forty-five miles north of Ava. He has gathered around him more than fifteen thousand men, and in every engagement so far, has gained decided advantages over the royal troops sent out by the Queen's brother. The two younger brothers of the king are at the head of two armies, endeavoring to save the royal city; but the troops of Prince Surrawa are gradually pushing on towards the golden palace. The greatest consternation prevails. Every day an irruption upon Ava is expected; and the people, especially those who are guilty of having wealth, can expect but little compassion.'

Mr Kincaid, under date of May 3, adds, 'for about forty days several large armies were hovering around the walls of Ava, and threatening the city with destruction. All the suburbs and surrounding villages have been destroyed. Prince Tharawaddy has dethroned the king, his brother, thrown all the noblemen, and officers of the old government into prison, and loaded them with irons. Ava, Amerapura and Sagaing are invested by the Prince's armies; and it is expected that he will in a few days formally ascend the throne. It is rumored, that the Shyan princes refuse to swear allegiance to the new king. If this be true, and they should pour their legions down upon Ava, the calamity will be terrific. The country around Ava in every direction presents a scene of desolation and misery truly heart-rending. The whole length and breadth of the empire is laid waste. Perhaps one half of the population have been robbed, driven from their homes, and their houses burnt. War is still raging in distant provinces.'

'During the continuance of the civil war, and after the new king came into power,' says the missionary, under date of July 29, 'we had sanguine hopes that our situation would become more permanent and more prosperous. The character of the Prince warranted such expectations; but, alas, our hopes were soon blasted. The first intimation we had of his disapprobation of our work, was about the middle of May, when he said, "I am now king of Burmah, defender of the faith; I must support the religion of the country. You must give no more of Christ's books."

The result is known. The missionaries, surrounded with scenes of desolation, were compelled to leave Ava for the present; and they, with all their brethren, *may* yet be driven from the Burman empire, and forbidden for years to return. There was a pretty certain prospect, that friendly intercourse between the Burmese and English governments would be forthwith suspended; and what disasters to the cause of missions will result, can be known only to Him who seeth the end from the beginning.

If such are the effects of war upon missionary operations, what must be its influence on the cause of vital godliness in countries where the whole church herself is more or less involved in the contest! When Christians kindle with the animosity and rancor of warpartizans; when they unite in prayer to the God of peace for success in the work of human butchery; when the fire-side, the closet, the sanctuary, the very altar of the Prince of peace, are converted into auxiliaries of war; can religion under such circumstances flourish at home? Could a revival have been expected on Navy Island, at Buffalo, at any of the places along our northern frontier when the wild-fire of war was raging there? SIRIS.

Abraham did not leave his religion behind him in Egypt, as many do in their travels.

SUNBEAMS—DEW DROPS.

The similarity of dewdrops in pureness and beauty, although formed from all the varieties of vapor, is a fine emblem of that uniform spirit which characterizes the diversified classes of mankind, who are brought to believe on Christ for salvation. There is what may be called a *family likeness* prevailing throughout the dewdrops of the morning. They differ in size; but they are all transparent, tender and pure. This is the more remarkable, seeing their original elements were so different: part of the vapor was drawn from the briny deep, and part from the putrid fens; portions of it from the slimy pools, and portions from the steaming surfs. Now, that the exhalations from springs and rivulets, from the herbs of the field and the flowers of the garden, should return to the earth in sweet dews, is not surprising: but that the gross and tainted vapors should return sweet and pure is wonderful! And yet all this is realized under the gospel. The sinner drawn from the very dregs of society, and the sinner drawn from a respectable family—the convert from sensuality, and the convert from intellectual pride—the wanderer returning from vice, and the wanderer renouncing vanity—become alike in their leading views, principles, and feelings: they build their hopes on the same foundation, ascribe their escape to the same grace, and aim at the same kind and degree of holiness. 'Whosoever' hath the hope of eternal life 'in Christ,' 'purifieth himself,' even as Christ is pure.

* * * *

Again; the dew is regularly drawn up again by the sun, when it has refreshed the earth; and is thus a fine emblem of the first resurrection, when all the saints shall ascend to meet the Sun of Righteousness in the air. No scene of nature is more lovely than a summer landscape at sunrise, when every field, grove, and hedge is spangled with morning dew. The drops seems to sparkle with conscious delight at the approach of the sun—climbing, as he ascends, to the top of every leaf, as if impatient to meet him in the air. Every admirer of nature has noticed this scene, and watched the dewy vapor rising like incense from the golden censer of summer. Who has not gazed with rapture on the glowing myriads of dewdrops, when each of them is a miniature of the sun which gilds them? And, when the Sun of Righteousness shall arise on the morning of the resurrection, the heirs of glory will be as numerous and beautiful as the dew from the womb of the morning—all in the beauty of holiness; for they 'shall be like him, when they see him as he is.'

The father of William Penn was opposed to his son's religious principles, but finding that he acted with sincerity, was at last reconciled. When dying, he adjured him to do nothing contrary to his conscience. 'So' said he, 'you will keep peace within, which will be a comfort in the day of trouble.'

SLEEP AND DEATH.

The most ancient authors, philosophers as well as poets, have noticed the parallel between sleep and death: and the forms of speech in many languages prove that the parallel has been equally striking to the common people. Galen says that they are brother and sister—Homer that they have but one mother being born of night. *Somnus mortis imago, sleep the image of death*, is an old saying; and Plato, not content with a mere similitude, declares they are in a manner the same. The Scriptures, when they would mention the fact of death, say, 'Such a one slept with his fathers;' and when they would proclaim the resurrection, say, 'Awake, awake, sing, ye that dwell in the dust.' Our sojourn here they describe not as life itself, but rather as the passage or journey to life. 'While it is called to-day,' we pass through the world; but of death it is said that 'the night cometh, when no man can work;' and when we die, we are said to 'rest from our labors.'

Extending the parallel, it may be said that the chamber in which we sleep is our sepulchre, or rather the grave may be as welcome as our bed at night. In the language of the ancients, which we too have familiarly adopted, a churchyard is a *cemetery* [*koimeterion*] that is, a dormitory, or sleeping-place, and our Saxon forefathers piously called a burying place a *lying down* or resting place. Commending ourselves to God, we lie down every night in peace. Need we fear to do the same at the close of life, knowing that he who liveth and was dead and is alive for evermore hath the keys of death and hell?

The raiment of the soul is the body, and as at night we put off our clothes, so at death we put off our body. We 'put off this tabernacle,' expecting to 'rise again and be clothed upon with our house from heaven.' 'Over night we put off this weed of mortality, but the morning cometh, and we shall be covered again with our skin, and put on incorruption, our better clothes, to go see God in the flesh; the same which we put off the night before, but with this difference, that this foul garment, which could not be kept unspotted of the world, shall in the mean time be washed clean in the blood of the Lamb.'

In the case of natural rest, the body sleeps, while (as many think) the soul is most awake; so in death the body sleeps, but the soul is most alive. The body's night is the soul's day.

That the pious ancients, both among the heathen and early Christians, used to term the days of death the *natalia* or birth-days of their friends is a fact familiar to all; but another point of the analogy has probably been less observed, viz. that as in natural sleep no noise awaketh more suddenly or more easily than a human voice, that is, by the voice of the Son of man, we shall be awakened from the sleep of death: 'for the hour cometh in which all that are in the grave shall hear his voice and come forth,' &c.

If then to die be but to fall asleep, we should put off this garment of the flesh with as good will as we do our clothes. Heaviness may endure for a night, but joy cometh in the morning, and be the night never so long, it will seem to us but a moment. But that we may sleep well in the night let us forbear sleeping in the day. It is the sleep of the laboring man that is sweet: let us then refrain from the ways of idleness, and from 'the seat of the scornful,' and so 'work out our salvation,' during the day, that we may sleep peacefully at night. 'And because to the conciliation of rest and sleep it is required that there be a moderate repletion (for Paulus Ægineta maketh this to be of the definition,) we are by no means to go to bed till first of all we have sat down to the Great Supper, till we have eaten of that bread and drank of that cup, which show forth the Lord's death, (but our life,) till he come; and are therefore not unfitly termed by the fathers of the Nicene Council *sumbola tes anasteseos*, the sacraments and emblems of the resurrection. This done, we may lay ourselves down in peace and take our rest; for the Lord will make us dwell in safety.'—*See a curious sermon by Dr J. Gregory on the Resurrection*, A. D. 1630.

The poor stir to get meat for their stomach—the rich to get stomach for their meat.

MEMORIAL.

We have been requested to publish the following memorial to the honorable the Senate, and House of Representatives of Massachusetts, in General Court assembled:

The undersigned, citizens of Massachusetts, ask leave to call the attention of your honorable body to the laws now existing in this commonwealth, licensing the sale of intoxicating liquors, for drink, to the injury, as your memorialists conceive, of the individual,—both buyer and seller,—and to the serious detriment of the best interests of the State.

It is not the purpose of your memorialists to call into question the patriotism of those men by whom, in former days, those laws were first made, or of those by whom they have since been modified. In their day, they, doubtless, acted according to their light. We wish that they who shall come after us may be able to bear witness for us that we have acted according to ours.

We do not propose to exhibit to your body a picture of drunkenness, in any of its degrees, or of its effects upon the miserable victim, or upon the, often, more miserable ones who are bound to him by the ties of the family, or of society. Your own eyes, when directed to the subject of human misery, in this community, to its objects and its sources, will be struck by more appalling scenes than any that we could paint;—nor when you see and consider them, will you ask us for evidences that, with comparatively few exceptions, that misery flows directly, or by necessary consequence, from intoxicating drinks. These, the laws of our Commonwealth allow to be sold for the express purpose of being drunk; and this, too, now that we know, as our fathers did not, that they are always poisonous to the human system; and that, in just the degree in which they are drunk, they are destructive to the bodily and mental energies, the moral character, the highest interests of every one who drinks them. Can it then, be for the best interest of the community that they should be drunk? Can it consist with the character of a highly moral community that they should be sold by permission and under the protection of its laws?—that a priesthood should be ordained for the very purpose of pouring this poison into the veins of the body politic—a priesthood, whose only office, so far as it is recognized by the laws, is exclusively a work of destruction, without one healing tendency, one salutary influence—a priesthood, who, if not engaged in this work,—not laboring 'for the public good' in *this way*,—are faithless to the ministry to which they are elected and anointed by the law!

We respectfully ask—Is it RIGHT to license man thus to mar the image of God in his brother man? right—to give him authority thus 'to sell insanity,' and deal out sure destruction? If it is right, why should *any* man be forbidden to do it? If *not* right, why should any be permitted? Why forbid all, but 'men of sober life and conversation' to do this, if it is right? Why allow men of sober life and conversation to do it, if it is wrong? Will the poison be less active, or less fatal, if it is dealt out with a *steady* hand? Will the buyer be the less a drunken, because the seller is a sober man? May this pollution be poured out upon society only by clean hands? Or, is it the presumption of the law that, in such hands, it will do no harm?—that a man 'of good moral character' will sell, not to drunkards, but to sober men like himself! Is it, then, more 'for the public good' that the sober men of the Commonwealth should be made drunkards, than that they who are already drunkards, should remain such? Can that which always works private evil, conduce to public good? Can that which is bad for all the parts, be good for the whole? Can evil be converted into good by multiplication? Can wrong be legislated into right?

Under the laws of this Commonwealth, the *body* of the citizen—unless, indeed, he be poor and in debt,—is jealously protected. Not a hair of his head can, with impunity, be harmed. The law lifts up its trumpet voice against personal injury, so long as it is merely physical. But, when the physical evil becomes linked in with moral,—when the destroyer takes hold of soul and body together, to drag them into the pit,—then, the arrows of the law are returned into their quiver—its thunders are laid aside; and its shield is spread over the pit into which they both go down!

It may be too much to expect, from human laws, that they protect the morals of society from corruption, and even from temptation. But is it too much to ask that they will not *throw open* the doors of temptation, and hold them open, that the 'simple ones' may go down through them into the chambers of death?—Is it too much to ask that the sale of intoxicating drink may be prohibited by penal laws?—It is said, we are aware, that this will be an infringement of the citizen's rights. We answer,—then are those rights already infringed. All, but a few, are already forbidden, by penal statute, to retail ardent spirits. Is it a greater infringement of rights, or a bolder stretch of power, to restrain the few, of 'good moral character,' than it is, to restrain the many of an opposite description?

Again,—may not our neighbors—our children—be protected by penal statute, from 'practices against their health' and life, as well as the lower orders of creation? By penal statute, we protect our *fish* from poison,—why not our *men*? By penal statute—by a thousand dollars fine, and a year's imprisonment in the county jail,—we punish the man who shall 'expose *any poisonous substance* with the intent that the same should be *taken and swallowed* by a neighbor's cattle.' Why not, then if 'with the intent that it be taken and swallowed' by the neighbor himself?—So that sickness, delirium, death ensue, what matters it by what name the draught be called? To the sufferer, or to society, is the injury the less, because the delirium is longer continued, and the death-pains more protracted? If I be willingly accessory to my brother's death, by a pistol or cord, the law holds me guilty;—but guiltless if I mix his death-drink in a cup. The halter is my reward if I bring him his death in a bowl of hemloc;—if, in a glass of spirits, I am rewarded with his purse. Yet, who would not rather die—who would not rather see his child die, by hemloc than by rum? The law raises me a gallows if I set fire to my neighbor's house, though not a soul perish in the flames. But I may throw a torch into his household—I may lead his children through a fire more consuming than Moloch's—I may make his whole family a burnt-offering upon the altar of Mammon, and the same law holds its shield between me and harm. It has installed me in my office, and it comes in, to protect alike the priest, 'the altar, and the god.'—For the *victims* it has no sympathies. For them it provides neither ransom nor avenger.

But there *is* an AVENGER. While these sacrifices are smoking on their thousand altars, through the length and breadth of our land, The Ruler of the nations is bringing upon us the penalties of his laws, in the consequences of breaking them. Even now, He who renders to every land, as to every man, according to its works, is showing us that he is as strict to visit with suffering those who violate his organic and moral laws, as he is ready to accumulate good upon those who observe them. The fields of our great country, which He has charged with the elements of plenty,—which are, every year, waiting to be bountiful,—which He waters 'that they may bud and bring forth, and give seed to the sower and bread to the eater,' are becoming like the field of the slothful man of old. They are 'overgrown with thorns;—nettles are covering the face thereof;—and the stone walls thereof are broken down.' The hand and the mind of the cultivator are struck with the palsy of intemperance. A great portion of the bread corn which the land—grateful for even niggardly culture—pours into the husbandman's bosom, is snatched from his children's mouths for the craving maw of the distillery;—and when that, which God gave as the supporter of life, has been converted into its destroyer, the vessels that wait the destruction to the nations on the Baltic, the Mediterranean and the Black sea, bring back from those nations, and at their own price, the very bread of which we have first robbed ourselves, in order that we may ruin them.

Nor does the temperate and industrious citizen, who sees the execution of these laws of a Righteous God, escape his full share of their penalties:—for, while his heart is made to bleed at the sight of the sufferings which the demon Intemperance is scattering broad cast around him;—while he feels himself discouraged and humbled that while his own hand and voice are lifted up against the destroyer, they are lifted up in vain, for that the destroyer is still upheld by the laws;—his purse is made to bleed as freely as his heart, in the form of 'poor-rates,' and augmented prices;—he must feed a drunken neighbor's family, and, at the same time pay double price for the bread that feeds his own.

Your memorialists feel that, on this subject, it is not more their right than it is their duty to remonstrate. —Would those who throw this stumbling-block in their brothers' way, take care of such as fall over it—or could the curse of drunkenness be confined to its own ranks, and the dead be made to bury their dead,—the evil *might* be borne—though borne, even then, with a profound sorrow, with a divine pity, for those who had fallen under the curse.—Even then, philanthropy, which is but another name for the Christian spirit, would prompt us to intercede for our suffering brethren, and to plead with those who legislate for the *common* weal, intreating them to interpose all the barriers in their power to keep back the waves of this destruction. But, so it is not:—so it cannot be. In the body politic, 'if one member suffer, all the members suffer with it.' If the laws of a Christian state *will* open these seminaries of poverty, vice and sorrow, the same laws *must* open near them, to receive their graduates, alms-houses, criminal courts, penitentiaries, prisons and sepulchres. And, while these are fitting up, and filling up, the earnings of the industrious, the savings of the prudent *must* be taken from their pockets, by the hand of the same laws, to guard and support them

Is it necessary 'for the public good' that these fathomless fountains of sin and misery should be everlastingly kept open?—that the few should fatten by feeding on the many?—that the whole head of the state should be kept sick in the paralysis of its industry,—its whole heart faint in the corruption of its morals,—that the whole body should grow leprous, though it yet may live?—Is the life which would be left in the body of this Commonwealth, after intoxicating drinks shall have done their work upon it in taking away its strength and soul, such a life as God breathed into it at its birth, and designed for it at its maturity? We cannot but think that the Sovereign of all States designed for this a nobler life than Intemperance, aided by law, will leave it—a higher destiny than such a destroyer, with such support, will ever allow it to fulfill.

Your memorialists are aware—we use the words of the chief magistrate of a sister state—that 'The cause of Temperance, and that philanthropic movement which has already done so much to check the ravages of that fell destroyer of individual health and happiness, and that prolific source of crime and misery, Intemperance, depend mainly, for their ultimate and perfect success, upon moral causes; but, they may, yet, receive aid and support from legal enactments.'—Your memorialists believe that such enactments would now be regarded with favor by the great mass of this community; and, even if they are not in all cases, enforced, that they would, yet, do much to check the evil which all good men deplore. Your memorialists, therefore, pray that *all* laws, authorizing the sale of intoxicating drinks, within this Commonwealth, may be repealed; and that such sale may be made penal with such exceptions, and under such conditions as to your honorable body may seem good.—And your petitioners shall ever pray &c.

February, 1838.

DYING SCENES.

Cardinal Wolsey, when dying, by slow progress and short journeys reached Leicester Abbey. He was received with the greatest respect. His only observation was, 'Father Abbot, I am come to lay my bones among you.' He died three days after with great composure and fortitude. He said shortly before his death, 'Had I but served my God as diligently as I served my King he would not have forsaken me in my grey hairs; but this is the just reward I must receive for my pains and study, in not regarding my service to God, but only to my prince.'

M. de la Harpe, one of the first literary characters of the last century, who for many years labored to spread the principles of French Philosophy, but afterwards became a strenuous defender of Christianity, on the evening preceding his death was visited by a friend. He was listening to the prayers for the sick; as soon as they were concluded he stretched out his hand and said, 'I am grateful to Divine mercy for having left me sufficient recollection to feel how consoling these prayers are to the dying.'

Sir Walter Raleigh behaved on the scaffold with the utmost composure. Having vindicated his conduct in eloquent speech, he felt the edge of the axe, observing with a smile, 'It is a sharp medicine, but a sure remedy for all woes.' Having been asked how he would lay himself on the block, he replied, 'So the heart is right it is no matter which way the head lies.'

Sir John Hawkins has recorded of Dr Johnson, that when suffering under that disease which ended in his dissolution, he addressed his friends in the following words: 'You see the state I am in, conflicting with bodily pain and mental distraction. While you are in health and strength labor to do good, and avoid evil if you ever wish to escape the distresses which oppress me.'

Locke the day before his death, addressed Lady Marsham, who was sitting by his bed side, exhorting her to regard this world only as a preparation for a better—he added that he had lived long enough, and expressed his gratitude to God for the happiness that had fallen to his lot.

The author of Hervey's Meditations, when on his sick bed, observed that his time had been too much occupied in reading the historians, orators, and poets of ancient and modern times, and that were he to renew his studies, he would devote his attention to the Scriptures.

Latimer, when he beheld a faggot ready kindled laid at Ridley's feet, exclaimed—'Be of good cheer master Ridley, and play the man; we shall this day light such a candle in England, as I hope, by God's grace, shall never be put out.'

The triumphant death of Addison, will be remembered with feelings of pleasure by all—having sent for the young Earl of Warwick, he affectionately pressed his hand, saying—'See in what peace a Christian can die.'

When Lord Littleton was on his death bed, his daughter, Lady Valentine, and her husband came to see him—he gave them his solemn benediction, adding—'be good, be virtuous, my lord; you may come to this.'

The last words which the eminent physician Haller, addressed his medical attendant, expressed the calm serenity of his mind. 'My friend,' said he, laying his right hand on his pulse, 'the artery no longer beats.'

CLOUDS.

THE STOCKEN CLOUD.—This cloud is easily known by its irregular hemispherical or heaped superstructure; hence its name *cumulus, a heap or pile*. It has usually a flattened base. The mode of its formation is by the gathering together of detached clouds, which then appear *stacked* into one great and elevated mass, or *stacken cloud*. The best time for viewing its progressive formation is in June, settled weather. About sunrise, small, thinly scattered specks of clouds may be observed. As the sun rises, these enlarge, those near each other coalesce, and at length the cumulus is completed. It may be called the *cloud of day*, as it usually exists only during that period dissolving in the evening, in a manner the exact counterpart of its formation in the morning.

It is curious to watch the formation of stacken clouds, and to trace them from minute specks that seem to form out of the atmosphere, to those large masses that move majestically along in the wind and and convey matter from place to place.

In fair weather, soon after sunrise, a small cloud appears; as this increases, others form near it, and fall into it as if attracted; a large mass is at length upraised, and then all the smaller clouds that form in its neighborhood are soon lost, while the mass augments, and the spectator, though he sees not the process, feels no doubt that the disappearance of the smaller, and increase of the larger cloud, must be owing to the large mass having attracted the less into itself. But why are the smaller clouds lost to the view before they reach, and are quite drawn into the large one? Possibly, when the small cloud is very near, with most of its vapors drawn away, the rest rush into the larger, as a magnet, when it has approached a larger one within a certain distance, is forcibly and suddenly attracted. When these ephemereal mountains of electrical vapor have increased much, as they do towards mid-day, they often unite and form dense, extensive, and irregular masses.

The rapid formation and disappearance of small cumuli is a process constantly going on in particular kinds of weather, especially when the air is clear and dry, with light easterly breezes. These little stacken clouds seem to form out of the atmosphere and to be resolved into it again as rapidly.

THE RAIN CLOUD.—This is not a modification depending upon a distinct change of form, but rather from increase of density and deepening of shade, in the twain cloud, indicating a change of structure which is always followed by a fall of rain. This has therefore been called *nimbus*, (a raining black cloud.) When the twain cloud has been formed, it sometimes goes on to increase in density and assume a black and portentious darkness. Shortly afterwards the intensity of this blackness yields to a more gray obscurity, which is an evidence that a new arrangement has taken place in the aqueous particles of the cloud: nimbus is formed, and rain begins to fall. Stacken clouds may be seen rising into mountains and becoming twain clouds, while long strata of wane clouds permeate their summits, and the whole phenomenon has the appearance of a range of mountains transfixed by the mighty shafts of a giant. After having existed for some time in this form, they become large and irregular, and get darker by intensity, till seem concentrated into a dense black mass with a cirrose crown extending from the top, and ragged stacken clouds entering from below and the whole eventually resolves itself into rain.—[Wonders of the Heavens.]

THE BIBLE.

That was a noble fight, which was fought by Luther and his printing press; when they rescued the Bible from the grasp of priests, and turned it from the charter of an incorporated tyranny, into the patent of universal freedom. If the most solemn æra of the world's history was that, in which Christ himself walked its fields in Palestine, and refreshed its weary heart with the living spectacle of heavenly virtues, and entered death that he might illustrate life, and as he ascended, bequeathed to all generations the dignity and responsibility of an immortal hope; the next in interest is the period, when the *true record* of those things was brought again beneath the eye of men, and to the ear of thought the voice of Christ was made to speak once more, and the image of his mind was sent round the homes of the people, and went about, like himself, doing good. If that book is to fulfil its appointed function, as the sinner's science and the mourner's friend, and the oppressor's foe, it must be accessible to all men, in all stations of life and moods of mind;—not dealt out only in the place of pulpits, and spoiled by the voice of preachers, and selected by the will of priests; but abandoned, whole and entire, warning and promise, history, parable, miracle and prophecy, to the reason and the heart of all whom it may concern. The enquirer must have it, whenever the anxiety of doubt, or the spirit of speculation, urges him to its page; and he can borrow from it the solution of some perplexity, or shed on it the illumination of fresh thought. The sorrowing must have it, whenever the waywardness of grief may make it welcome, and to the touched heart there may be a gentleness in its voice of comfort, and a brilliancy in its scenery of hope, that may make them sacred to the memory for ever. The proud must have it, that, when no eye is on him, but that of God, he may hear the withering words with which Christ could blight the Pharisee, and witness how mean is every distinction, compared with that moral dignity, which could raise the outcast from the dust, and seek the friendship of the publican, and praise the virtues of the Samaritan. The penitent must have it, that, at the happy moment, the eye of Christ may look into his heart, and bid it sin no more; and when the first effort is tempted to relax, his spirit of untiring duty may put weariness to flight; and when the self-gratulation of victory creeps in, the immense ambition of future progress may absorb the silly vanity of present attainment. The tyrant must have it,—he that tramples on happiness and life for his own vile greatness, and hews a way of guilt and woe to an eminence of praise and hate; that he may learn of a tribunal above, which frowns while it forbears, and waits only till the last drop of his brother's blood shall have cried to it from the ground. The slave too must have it,—to tell him the incredible story of his origin and his end,—to whisper to him (if he can but believe so strange a thought to be a truth and not a mockery) the equal responsibility of all men; to persuade him that the end is not yet, nor this earth an image of the skies; that while here he is degraded, abandoned to an animal nature, sometimes pampered, and sometimes tortured, left without duties because without rights, he goes in the great multitude of bond and free to that world, where he will discover what he is worth in the creation of God, feel the mighty stirrings of a moral nature within him, and find in verity, that of one blood, of one law, of one destiny, has God made all nations.'—*James Martineau.*

TOBACCO MORE VALUABLE THAN THE GOSPEL.

A bill has recently been introduced in the legislature of Tennessee the first section of which provided for a quantity of tobacco to be given to the convicts in the penitentiary. The second section provided for the appointment of a chaplain to preach Christ and him crucified to those unhappy beings. The first section of the bill met a favorable reception; no serious objection being offered by any member. But the second section met with no such reception. These

wise legislators gravely opposed it on the ground that it would be encouraging the union of church and state: or that it would deprive the convicts of the liberty guaranteed to them by the constitution, viz. that they should not be compelled to hear dogmas in which they did not believe. Some were afraid that this measure if adopted, would introduce a system of proselyting among the convicts. It is astonishing to see what utter ignorance pervades the minds of some legislators in respect to what will and what will not promote the security and perpetuity of government and the happiness of its subjects. They seem afraid of the religion of the Bible, lest it should lead to some bad end—the 'union of church and state,' or some other direful calamity! They are afraid to have the gospel preached to their convicts. But these sage men are not afraid of voting the public funds for promoting directly vicious habits. Convicts in the penitentiary must be supplied with, not the preached gospel, but tobacco! Which in the view of these legislators is the most valuable? Which the most useful?

FOR THE REGISTER AND OBSERVER.

LESLIE'S SHORT METHOD WITH THE DEISTS.

It is well, occasionally, to turn our minds to the satisfactory evidence on which our religion rests. Our faith may be firm and unassailable by doubt, being a practical and saving, as well as a speculative faith, and yet it may not be an unprofitable exercise, at times to examine the foundation on which rests our edifice of hope and joy. Besides, we may not only quicken our own faith, but may be the means of opening the eyes of others to the truth and infinite importance of what they have hitherto neglected. Minds differing in their conformation are to be reached in different ways. A person of pure life and great spirituality sees, or rather feels, that our religion has no stronger proof of its divine originality and perfect adaptation to men, than the increasing vividness with which it presents itself to him, who is continually progressing in holiness. The only answer, that this person gives to him, who asks the reason of the hope that is in him, is a direction to the inquirer to live a holy life, and do the will of God, and then he shall know whether the doctrine be of God.

To other minds the structure of the material universe, the unswerving obedience of the sun and planets to the Heavenly command, the provision for the happiness of myriads upon myriads of sentient beings, the succession of seasons, bringing joy to man and beast, the wonderful organization of the human frame, and the mysterious connection of spirit with body, proclaim the God, who formed and upholds all, and who has revealed himself by word as well as work. Others rest with increasing confidence in the scriptures, as they consider their wonderful preservation amid the ravages of time and of men, their inexhaustible mines of invaluable gems, ever open to every seeker, and their perfect adaptation to every state, whether of ignorance or knowledge, of joy or sorrow, of despair or hope, to which the mind is subject. These Christians wish nothing besides the Bible; it is in itself all in all to them—by it they know they can be guided in life, and cheered in death, and they rest in it with holy faith. These differences in the feelings and mental habits and susceptibilities of men account for the many different modes, in which the evidences of our religion have been presented, and far from proving its weakness, prove conclusively its strength and universal adaptation. And they also teach us a lesson of forbearance, and charge us never to treat with contempt any argument or evidence, which has weight with any one mind, though it may appear unsatisfactory to us.

Among the many treatises which have been written on our religion, none appears to me more substantial and incontrovertible than Leslie's short Method with the Deists. This was written many years ago, and yet its existence is unknown to many, who undoubtedly would prize it as of immense value, should they chance to meet with it. Leslie addresses himself in a letter, to a friend, who wished for some one satisfactory method of proving by reason alone, without depending on authority, the authenticity of the Jewish and Christian revelation. Leslie undertook to discover such a method, and having succeeded, communicated it with boldness and confidence, feeling assured that it was beyond the reach of cavil and objection. He lays down four rules as a test of miracles, and applies them first to the Mosaic, and secondly to the Christian miracles, and then triumphantly weighs by them the pretended miracles of Mohammedanism and Heathenism. These are the rules—first, That a miracle should be cognizable by the senses of men. Second. That it should be done in public. Third. That some rules, ceremonies or observances should have been instituted in commemoration of the miracle, and Fourth, That these rites should have been established at or near the time of the performance of the miracle. A miracle may be real, without having all these marks, but one with all, *must* be real.

Leslie applies all these tests to the Mosaic miracles, and most conclusively proves their reality. In the first place, those miracles are said to have been addressed immediately to the senses, the eyes and ears of the witnesses of them. Secondly, they profess to be of the most public nature, done not before a chosen few, but in the presence of hundreds and thousands. If then Moses did not perform them, it is absurd to suppose that he could convince the men of his time, that they had seen him perform them. For this would be proving to six hundred thousand men, that they had seen the most wonderful works, the division of the waters of a sea, and other equally marvellous displays of divine power, when in truth they had never seen them. This supposition is absurd; then if Moses did not perform these mighty works, he could not have persuaded the men of his own time that he did. But may not these miracles have been imposed upon men of a later age? The third and fourth rules, viz., that some rites and observances should have been instituted in commemoration of these miracles, and near the time of their performance, are a test of this. Here are several rites and ceremonies, such as the rite of circumcision and the sacred feasts, which the Jews are directed to observe, as their ancestors had done before them from the time of the miracles. If their ancestors, immediate and remote, had not observed these rites, could any impostor have persuaded the Jews that they *had* observed them? It would be as easy to persuade a people of the present day, that four centuries since, their ancestors had instituted a rite which had always been observed by their descendants and was observed by them now, when in fact these very descendants had never heard of it, as it would have been to persuade the Jews that the feast of the Passover was instituted in commemoration of a certain event, and had always been observed, and yet they had never heard of it. Then these miracles must be true, because they could not have been believed by men of the age, in which they were said to be done, unless they were done, on account of their publicity. And they could not have been imposed upon a people of a later age, because the ceremonies, which were said to be commemorative of these miracles and always to have been, from the time of the performance of the miracles, would, if they had *not* been observed, have proved the imposition.

These four rules are applied with like success to the miracles of our Lord, and the ceremonies instituted in commemoration of them, as baptism and the sacrament. The author of the Short Method, next tests the miracles of Mohammed by these rules, and proves that they cannot bear the examination. They were either not done in public, or no observances are founded on them, which can be traced back to the time of the pretended miracles. Thus all false miracles can be shown in their true light; and we have reason to be thankful for such satisfactory proof of the truth of our religion.

H. H. J.

FOR THE REGISTER AND OBSERVER.

UNITARIANISM A RELIGION TO DIE BY.

Mr Editor,—I read with deep interest an article in your Register of the 3d inst., entitled, 'Unitarianism a Religion to live by.' Our talented countrywoman deserves our warmest thanks for the admirable sentiments there expressed. She has set forth in a most felicitous manner, the adaptation of this view of religion to meet the wants of the human soul, and has shown conclusively that to those who embrace it in its purity and simplicity, it is 'an anchor sure and steadfast.' She has portrayed in glowing and attractive colors, its excellence in regulating our conduct, in nourishing pious and holy affections, and in restraining us from vice and crime; and she has also pointed us to this divine religion for a solace, not only when prosperity overflows our cup, but 'when adverse fortune frowns.'

It is indeed a religion to live by, but this is not all. What is still better, it is a religion to die by. We are all probably aware, that among many charges brought against it by its enemies, one is, that it is not a religion to die by. It may serve, say they, very well for the smooth and flowery paths of sunshine and prosperity; but let the days of darkness come, let storms arise and tempests roar, and where will they find a haven, a resting place for their souls. As these objections have been again and again refuted, not only by far abler pens than mine, but also by facts themselves, I shall not notice them.

I would now beg permission to give one example, although many suggest themselves to my mind, of the power of this divine religion to sustain the soul while sinking under bodily pain, to smooth the pillow of sickness and disease, and to comfort and support its votaries when about to resign their spirits into the hand of Him who gave them. But before producing this example, I would premise, that although I think the views of Religion as embraced by Unitarian christians, better adapted than any others, to impart peace and consolation in the hour of death; still, I would not be understood to imply that the views of christians of other denominations, do not sustain them in this trying hour, or that their faith fails them when their souls are about to take their flight above this 'visible diurnal sphere.'

The beloved friend* to whom allusion has been made in the preceding remarks, was called, before arriving at the meridian of life, to relinquish all terrestial enjoyments, of which she had had a large share, and enter on an untried state of existence. In her youth she had advantages for a religious education, which fall to the lot of few to enjoy. Her parents were unwearied in instilling into her mind religious principles. But they did not stop here. The precepts of Christ, which they strove to impress on her mind, were embodied in a holy example. The Christian lives of the parents gave weight and influence to their instructions, and served to create in her mind a love for religion and sacred things. The good seed which they sowed in her early years, fell into good ground and brought fruit proportioned to the culture of the soil. Her parents enjoyed the unspeakable pleasure of seeing her at an early age, renouncing the follies and vanities of the gay world, openly professing the religion of Jesus, and 'walking in all the commands and ordinances of the Lord blameless.' So did she continue to walk till the close of life. Sincerity and humility were prominent traits in her character. Hypocrisy and deceit were as far removed from her as is the east from the west. Her religion shone with undiminished lustre during her life; but its effulgence was still greater at its close.

About six months previous to her exit, she fell a victim to that insidious disease, consumption. Her friends at first apprehended no danger; nor did she herself. That cheerfulness which was always apparent in her countenance, and which bespoke a mind at peace with itself, was still visible. She still continued to exert herself for the benefit of others, with nearly the same degree of alacrity that she had formerly done; untiring in her endeavors to promote the happiness of those with whom she was most intimately connected. Time passed on, but no permanent improvement was visible in the health of that beloved one whose life was so desirable, and which indeed seemed absolutely essential to the happiness of her friends. But the sufferer was calm, tranquil, and happy. True, she was called to endure exquisite pain; but at intervals she was comparatively free from it, and would then avail herself of the opportunity to speak of the goodness of God, her trust in his promises, and her resignation to his will. 'That holy calm within the breast,' was diffused over her countenance during her whole sickness, and remained to the end of life. Her religion enabled her to take a final leave of her dearest friends with the triumphant hope of renewing their friendship in a better world. A short time before her death, she called her friends around her separately, and gave each of them such parting counsel as will long be treasured in their memories. She repeated audibly, and with great emphasis, parts of hymns which she had been accustomed to sing. Her voice was one of peculiar sweetness, and was much admired by the congregation with whom she usually worshipped. Her last act on earth, was an act of worship. While her soul was pluming its wings for heaven, she sung those beautiful words,

'I would not live alway;
I ask not to stay,
Where storm after storm rises
O'er the dark way, &c.'

Thus have we seen from the above example, (and a host of others might be named,) the power of Unitarian christianity to sustain the soul in a dying hour. And what gives it its peculiar efficacy when the soul is about to be disencumbered of the body and ascend to God to receive its final sentence? Ask the advocates of this system, and they will tell you it is the mercy of our Heavenly Father which is the basis of their hopes. It is their trust in him as their Father and Friend, which diffuses a calmness and serenity over their souls at this solemn hour. God is revealed in the scriptures as a being whose nature is love; and his providence and works confirm this glorious truth. The scriptures further reveal that it was through his infinite mercy and love that he sent Jesus Christ into the world to be our Savior; that the Son came, and taught, and suffered, and died for the salvation of mankind; and that all who truly repent and 'bring forth fruits meet for repentance, will finally be accepted of God. These, I believe, to be among the distinguishing doctrines on which Unitarian christians rest their hopes, when about to resign all that earth holds dear and go to appear before God. If these sublime truths are not admirably adapted to console and cheer the mind at the closing scene of life, I know of none that are.

The character of God, when viewed in the paternal relation, calls forth the best feelings of the heart. Whatever views one may have previously entertained of His character as it respects non-essential and controverted points, the cheering doctrine that God is our Father, is the chief solace in the hour of death. To this the soul of the christian clings with filial confidence. He can look upward and say, 'Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff, they comfort me.' C. E. L.

* The late Miss Sarah Washburn, of Raynham.

Those that will deal with God, must deal upon trust.

CHRISTIAN REGISTER.

BOSTON, MARCH 17, 1838.

WHO PRAYS FOR THE FLORIDA WAR?

There is a very timely and important hint and reproof conveyed to many Christians—both ministers and people—in the following extract from a letter, which was written by an officer in the U. S. army on duty in Florida, to a friend in New York.

'The Lord has called upon us in the army to examine ourselves and be ready, by the death of Lieut. Col. Thompson. O that the time may soon arrive, when there shall be no more wars or bloodshed!

'*Do Christians pray for our army in Florida?* for *the Indians*, that they may be inclined to peace; and for our rulers, that they may be *just* men? Dear brother, will you not ask some of those who profess at least to love our Lord, and will you not join together and pray that this war may be done away?'

Is it not, of late, becoming too fashionable to neglect remembering in our public and private supplications, the wants and temptations of the different orders and conditions of men, the country and its institutions and rulers, and the existing posture of public affairs? Are we not rather prone to be more general in our petitions than the Apostle has taught us to be; than the nature of *intercession* warrants and prompts; and, than the necessities and interesting conditions of individuals and of the times seem almost to demand?

Would it not be appropriate, and generous, and becoming in us to offer to the Throne of Grace more numerous, particular and simple intercessions, in the place of supplications for our own spiritual life, of studied and nicely attuned praises, and of abstract formulas of entreaty and thanksgiving?

The patriotic, occasional and particular prayers of our Fathers—the noble race of American clergy—doubtless accomplished much towards increasing and keeping alive a spirit of true patriotism and public virtue, and a deep interest in all the affairs of the nation, amongst their constant hearers, over and above what they may have availed with Him who always heareth and answereth the righteous.

There is, to our own mind, something peculiarly grand and affecting in a public prayer that is pregnant with sincere, simple and heart-born intercessions. There is a modesty, a disinterestedness, a humanity, and a reality about it, that lend to it a wonderful charm: and we join in it, unconsciously and of course, when we might find it very hard to give our hearts to a grandiloquent, or an abstract, or a very refined strain of devotional language. Ask God to bless any body who is in suffering, and the whole congregation at once respond Amen. But neither God, nor the mass of the people ask for, or approve, labored, or long, or highly-spiritualized and generalized effusions of sentiment.

If ever a long prayer was tolerable, it was that of the Saint who repeated over the names of every individual of his acquaintance, commending each, with his peculiar wants, affectionately and earnestly to God. Indeed, rightly considered, prayer is too great a privilege ever to be selfishly used—and the number and the necessities of those who need our most fervent intercessions, are far too great to allow us ever to spend much time in studying the phrases of our petitions, or to waste many words in the mere generalities and common places of any fashionable style of devotion.

The true beauty of a holy life, consists in the benefits and celestial influences that it diffuses from itself to all around; and so the true charm and eloquence of prayer, lies in the earnestness and constancy with which it calls down celestial blessings, and spiritual gifts upon the great fraternity of the children of God.

If one would make his devotions hearty and sincere and informal, let him now and then forget himself, and intercede for a friend. If you would make the unbeliever and the careless feel an interest in prayer, let your prayer in his hearing, abound with simple intercessions. If you would teach a child to pray understandingly and aright, direct him to supplicate blessings upon his companions and friends. If you would interest the Congregation in your public offerings, and draw their hearts after yours, invoke often and sincerely the favor and the forgiveness and the best gifts of the Father upon each and all, and all in whom any can or ought to feel an interest. If you would please God by your prayer, acknowledge and praise him in every place as the Fountain of all good, rather by calling upon him to send down every good and perfect gift upon every needy child, than by affixing to His great name sounding epithets and rich offerings of words—which He needeth not to receive, and the son of man should hardly dare to render.

We have received by a late arrival from England, an abstract of the Lecture on 'Sunday Schools in the United States,' delivered by Rev. Saml. Wood, in Spicer street chapel, London, on his return from his visit to this country. We give nearly the whole of it to our Readers. It will be read with interest, as all the extracts from his letters have been. His writings are characterized by good judgment, and candor, and, with a very few exceptions, by statistical accuracy.

THE REV. S. WOOD ON SUNDAY SCHOOLS IN THE UNITED STATES OF AMERICA.

[The substance of a Lecture, delivered at the Domestic Mission Chapel, in Spicer Street, London, October 26, 1827.]

My Christian Friends,—The interest which I had for many years taken in Sunday Schools in England, led me to examine into the condition of the same useful institutions in those parts of the United States which I visited in my late tour. Though my chief attention was given to those in connection with the churches of my own religious denomination, it was not confined to them. I inspected the schools in connection with the Old South Church at Boston, the Beriah church in M'Dougal Street, at New York, and Mr Barnes's, (one of the Presbyterian churches) at Philadelphia. They appeared to be well organized; but I did not, perhaps, see enough of them to enable me to pronounce decidedly on their merits. Among the orthodox sects, Philadelphia is the great seat of Sunday-school exertion in the United States. The American Sunday School Union was formed there in the year 1824. Its objects are, 'to concentrate the efforts of Sabbath School societies in the different sections of the country; to strengthen the hands of the friends of religious instruction on the Lord's day; to disseminate useful information; to circulate moral and religious publications in every part of the land; and to endeavor to plant a Sunday School wherever there is a population.' In order to secure the co-operation of persons of different religious sentiments, it embraces members who belong to the following denominations of Christians—Baptists, Episcopalians, Methodists, Presbyterians, Moravians, Reformed Dutch, Congregationalists, Lutherans, German Reformed, and others; and it is provided that all the books of the Society shall be published under the direction of a committee, consisting of eight members, from at least four different denominations of Christians, and not more than two members from any one denomination; and no book can be published to which any member of the committee shall object. In order to accomplish the objects which it contemplates, the Society employs a number of agents and missionaries. In the Report for 1836, it is stated, that in the past year, twenty-one missionaries and agents had been employed for different portions of time in the West; nine in the South; and that in the Northern and Eastern States it has had at times, or permanently, fourteen agents employed.

With respect to the number of Sunday Schools in the United States, the returns are very imperfect. According to the register of the auxiliaries of the Society, there are 1250 societies and schools bound to send an annual report to the central body. Of these, however, only 144 have complied with the conditions on which they sustain the relation; these 144 reports give, as their present statistics, 1542 schools, 16,647 teachers, and 119,995 scholars.

One principal part of the Society's operations consists in printing and circulating books, for which purpose they have a large depository at Philadelphia, and many branch depositories in other principal towns of the Union. In the Report already referred to, it is stated, p. 27, that the total value of the books sent to the depositories during the year was $34,959; the sales in Philadelphia amounted to $37,817; making the whole amount of publications thus disposed of, $72,776. The actual receipts from sales were $31,189. The number of volumes of *library books* printed in this period was 701,400, making 45,488,500 pages; of *cards*, *infant-school lessons* and other publications in sheets, 35,800 copies; of *reading* and *elementary books*, 17,000 volumes; of the *Union Questions*, 126,000 volumes; of the *Sunday School Journal*, 77,592 numbers; and of the *Youth's Friend*, in single numbers, 48,000. The total number of publications of all kinds is 1,004,852, equal to nearly 73 millions of pages. During the preceding year, no fewer than forty-seven new works had been issued. The amount of the Society's receipts for the same year was $72,524, or £15,411. 7s.

The operations of the American Unitarians in this department are not, of course, on so large a scale as those of their orthodox brethren. In 1827, there was formed at Boston a Sunday School Society, chiefly with the view of collecting information as to the state and mode of management of these schools in the Unitarian connection. It also contemplated the publication of manuals, and other juvenile religious books, and some were issued in the year 1828; but as to the present state of the Society, I am not able to speak.

To give some idea of the number of children attending the Sunday Schools in Boston, I may mention that at Mr Barrett's (the Twelfth Congregational) church, I found 134 present out of 200; in the Domestic Mission chapel in Warren street I saw 400, and in the afternoon there are generally more; and at the other station of the Mission in Pitt Street, there are about 250 on the list. The Sunday Schools at Portsmouth, New Hampshire, are reputed to be the best in the connection; but these I had not the opportunity of visiting. Several of those at Boston, and at other places, I examined; and I shall now set down the several particulars, in their constitution or management, which appeared to me the most characteristic, or the most worthy of imitation.

I. It is very observable in these schools, that the rich and the poor meet together, and are all taught in common. There appeared to be no distinction of ranks; and in one instance, I observed that the children of a minister, who was himself eminently fitted to give religious instruction to his family, were sent to the Sunday School. This mingling of different ranks is very common in the *week-day* schools in Massachusetts, and that it should prevail also on the Sunday arises, probably, in a great measure, from the very nature of republican institutions. It is not only that the facility with which the means of life are procured in so new and so free a country causes there to be no beggars in the land, (I travelled 7500 miles, and did not see half a dozen); but there is, if I mistake not, a feeling that it is right and expedient that different classes of the community should be brought together in the same room for the purpose of receiving religious instruction. This feeling, it appears to me, is one which ought to be cherished and acted upon. If the very difference in their situation and prospects occasions parents in good circumstances to send their children to week-day schools of a higher character than those designed for the poor, this consideration can have very little to do with those which are taught on the Sunday. On *that* day, if on no other, it is of no small consequence that the young should be taught, by the practical influence of facts and institutions, that in the eye of God all earthly distinctions are nothing; and that, as to Him they all equally owe the breath of life, and on Him continually depend, so to Him are they all equally amenable for the conduct which they pursue. And how can this truth be more clearly and strongly impressed on the minds of the young, than by their all resorting to the same place, and to the same instructors, that they may receive the bread of life?

This would be a strong argument in favor of bringing the children of the rich to the Sunday School, even if they had sufficient means of religious instruction at home. But is this the case? Is it not a fact, and a *mournful* fact, that many parents, even who are regular chapel-goers themselves, take little or no interest in the religious instruction of their children on the Lord's day? Is it not a fact, that many entertain, or at least act upon the notion, that if they have gone themselves, and taken their families with them, to the house of God on the Sunday morning, they have discharged the obligations of the day, and are content to pass the rest of it in idle conversation, or inglorious ease, without bestowing one serious thought on the all-important business of storing the minds of their offspring with religious knowledge, and leading them to a due appreciation of their most vital interests? I hold it to be the bounden duty of every man who undertakes the charge of a Christian flock, to inquire very specially what is done to teach *the children of the rich* their religion; and if nothing be done by the parents, something ought to be done by the minister, or by those who will devote themselves steadily and systematically to the work.

II. I may remark the short time which is given to the instruction, and the indulgence which is shewn to the scholars Many of the schools are taught only once on the Sunday, and that only for about an hour before service. As the children are required to attend service twice, one hour may be long enough for them to be in school; but it is a question whether it would not be better to bring them to school a second time, than to church twice. So also with respect to the lessons, I found in the Warren Street School, and in others, that it is not much the practice to give out any thing to be learnt at home; partly (as it was stated,) because the children have not time to learn it, and partly because it is wished to make the idea of school pleasant to them, and to avoid any thing of the nature of compulsion. With reference to the Franklin School, one of the Reports states that 'No lessons are required to be committed to memory, any further than the child can be encouraged to do it for its own pleasure and to gratify its teacher.' It is added, 'No rewards or punishments have been found requisite, and order is preserved by the disposition to do so which appears to prevail to a great degree among the children. The system has, therefore, proved a good one for this school, (the Franklin) and has equalled the expectations of the teachers.'

The idea of removing from the Sunday School any thing that would be irksome or repulsive, is, to a certain extent, good. *All* the ministrations of religion, whether for the old or the young, should be rendered *attractive*; and if they are not so, it is clear that they are not conducted in a proper manner. For children, especially, every thing should be done to *invite* them to the fountain of sacred truth. But I much fear that our friends across the Atlantic are disposed to carry this too far. It is a notorious fact, to which I can myself testify, that children are there allowed to have too much their own way; they are suffered to have a will of their own, at an age when they are not able to judge what is best for them; and I should be sorry to see the reins of parental authority slackened among us, to the degree that they frequently are in the United States. The absolute, uncompromising nature of duty is an idea which cannot be too early, or too deeply impressed on the mind of a child; and how this is to be inculcated where the child is left to judge for itself, whether it shall attend Sunday School once or twice in the day, is what I do not comprehend. Let religion, by all means, be rendered attractive, (much more so than, by the usual methods, it is rendered); but, above all things, let not kindness degenerate into indulgence, and the mature wisdom of a parent or a teacher be sacrificed to the whims and caprices of a child.

III. With respect to the course of exercises, these schools do not differ much from ours: there is usually a hymn sung, and a prayer offered, and an address (called the General Lesson) delivered by one of the principal teachers; and during the rest of the time, the children are receiving instruction in classes, under the charge of adult teachers. In the Pitts Street chapel I observed that the children *responded* to the prayer; and at the Rev. Charles Brooks's church, at Hingham, they made use of a short Liturgy, the same which is printed in that gentleman's Prayer book. This appears to me an admirable plan, as being much better calculated to engage the attention of children, than any other mode of devotion. My friend, Mr Field, of Warwick, printed such a Liturgy many years ago, and I should rejoice to see the method more generally adopted.

IV. With respect to the methods of teaching and the books used, I may observe, that the instruction is entirely confined to religion, or to subjects which may easily be made to bear upon it—such as Natural History or Astronomy. In Massachusetts, certainly, it is not necessary that secular instruction should be given on the Lord's-day, since the whole juvenile population of that State is, in fact, receiving the benefits of education on week-days. A Commentary is needed, which shall at once be unobjectionable in point of doctrine, and in so plain a style, and on so moderate a scale, as to be adapted to the general use of Sunday-school teachers. Such a work is understood to be actually contemplated, and in course of preparation, by one of the New-England ministers; and I look for its appearance with much interest I have myself done something of the same kind, on a small scale, for the use of a day-school with which I am officially connected; and, if I am not anticipated by an abler hand, I may at some future time give it to the world.

The utility of printed Questions on the Bible has, perhaps, been over-rated. They may be absolutely necessary for those teachers who have not skill and discernment sufficient to discover what are the proper questions to be asked on any portion of the text, and, to a limited extent, they may be put into the hands of children in order that they may know precisely what are the points to which they will be expected to speak. But if our day-schools were what they ought to be; if that admirable method of interrogation which was brought chiefly into notice by Mr John Wood, of Edinburgh, were fully carried out in the course of general instruction, we should then have but little need of printed Questions on the Bible. In the Borough-road School, they never think of such a thing as *printed questions* on the text-books which they study, yet how admirable and how efficient is the system of instruction there adopted! What a noble set-off are the knowledge and the cultivation there gained, to all the orthodoxy which is incidentally, and very improperly, mixed up with it! In short, the older children shall be *taught in week-day schools* to ask the younger ones questions on the lessons which are read, and the younger ones should be accustomed to answer all manner of interrogatories put to them *viva voce* by their teachers; and then the habit and the skill thus acquired would be carried with them to the Sunday-school, and would wonderfully facilitate the acquistion of religious knowledge. Where printed question *are* used, others should be put in order to test the knowledge and the understanding of the child, and lead out its mind to the associated ideas, or to collateral information.

As to the use of manuals generally, this appears to be a mooted question in America as it is here. In the Report of the Sunday-school Society for 1831, p. 21, it is observed, that, 'In almost all the schools, catechisms and manuals are, more or less, in use in the classes; yet there appears to be a general inclination to dispense with them, except as text books for the teachers. In a few schools, however, a set of these books are adopted as class-books, and regularly used throughout the school. In the school in Cambridge which was formed in 1828, a change has lately been made from a system of oral instruction to the use of manuals, for a part of the exercises, in almost all the classes, and it is considered by the Superintendent as an improvement.'

With respect to the general intercourse between the teachers and the children, the following extracts from the Report for 1828 will be found interesting. Referring to the Hancock School, it is stated, p. 8, that 'The intercourse of the teachers with their classes is in some respect different from what it has been. There is less formality and more frankness. The best feelings of the child are addressed, and everyday occurrences treated upon familiarly. Thus the teacher in very many instances, is made the confidant of the children, who have exposed to him their weaknesses and their faults, and with a softened heart have felt the want of a teacher's counsel, and the approbation of their own minds, and at an early age, even, have seen the suitableness of what they are taught, to meet those wants which they have been made to feel.' Again, p. 16, 'In another Report we hear of talents employed in exciting the curiosity of childhood to discover the goodness and power of God in his works, and thus lead them to realize his care and love for them, and draw them to a nearer view of his glorious perfections. One says, "We aim in all our instructions to be direct and practical, and address ourselves much to the affections, feeling that in childhood, especially, *Out of the heart are the issues of life*;" and another says, "Our object is to awaken and call forth the mind to action, and to give it such impressions of virtue and holiness, as shall advance its progress to attain it." "We think," this writer adds, "that the course to obtain this is to lead the minds of the young to think for themselves, rather than over-burden them with the thoughts of others, which they may not have understood, and thus our labor be lost."'

V. One of the most important means of qualifying the teachers for the important duties which they undertake, is the meetings which they have among themselves in the week-days, assisted by their minister. In connexion with the Hollis-street church, at Boston, these meetings are held once a fortnight. I was present at one of them, when the subject of conversation was the duration of future punishments, the minister of the church, the Rev. J. Pierpont, being present, and affording all the information and explanation that could be desired. In the Twelfth Congregational church they are held only once a month. Sometimes the minister, who makes a point of being present, gives an explanation of a passage of scripture; sometimes a subject is proposed for discussion; at other times, an essay is read by one of the teachers; and once a year each teacher is required to give an account of his or her class, with any remarks, either with a signature or anonymously. On the utility and importance of such meetings as these, not only as respects the information conveyed to the teachers, and through them to the scholars, but as regards the influence which the minister thus acquires over the rising part of his flock, it would be superfluous to enlarge. How they who neglect such invaluable opportunities as these, can satisfy their consciences that they have discharged their ministerial duty, I know not.

I cannot close this section without remarking, that, so far as I had the opportunity of judging, the cause of Sunday-school education in Boston appears to engage the attention and call forth the exertions of a very efficient body of teachers, including many from the more educated classes of the community.

VI. The last distinguishing particular that I shall mention is the service at the Warren-street chapel, intended expressly for the children. I saw more than 400 present there on the morning of Nov. 20, 1831, and very delightful it was to think that, instead being taken to a regular church, where more than one-half of the service would be quite beyond their comprehension, they had here something offered to them which they could *understand*. It is impossible for a minister to adapt his discourse to all parts of his audience; and to myself, at least, nothing is more painful than the consciousness, when I see many children before me in the chapel, that the words which I am speaking convey to them but little meaning and still less edification. The preacher at this chapel has indeed been blamed for having two out of the three services adapted to the children, and only one (that in the evening) for the parents; but many of the latter attend in the afternoon, and are no doubt much edified; and, more than this, the instruction which is given to the children is so attractive and so efficacious, that they have in some instances been the means of converting their infidel parents. The subject of regret, therefore, should be, not that the minister of the Warren-street chapel attracts to himself so large a juvenile audience, to the detriment of some of the neighboring churches, but that these churches do not either make common cause with him, or do not imitate the example which he sets them. The plan of having a distinct service for children is an excellent one, which I should be very glad to see adopted in most of our congregations. In our large towns, especially, why should not the members of two of our congregations unite together and build a chapel expressly for the children, and have there a service from which these young Christians might derive that instruction which they do not, which they *cannot* obtain from the services which are usually conducted in our chapels? We do this, to some extent, *for the poor*; it is done at the Spicer-street chapel in London; but is it the children of the poor only who have souls to be saved, and hearts and minds to be trained up in knowledge and the love of God? I presume not; and if children are to be instructed in the word of truth and won over to goodness, it is surely worth while to consider how this may be done in the most effectual manner. Of one thing there can be little doubt, that if the religious service which children attend be beyond their capacity; if even it be not easy, pleasant and attractive to them, they will have associations connected with public worship, the evil effect of which will remain with them through the whole of future life.

Mr Barnard, the minister of the Warren-street chapel, is an intelligent and active-minded man. Not only has he a special service for the children, but he does what he can, by means of lectures, by the display of plates or philosophical instruments, by giving out books, and by excursions into the country, to engage their attention and render the path of knowledge and of goodness delightful. It is beautiful to witness the affectionate interest which he takes in the welfare of every individual child connected with the institution. I stood by him on the Sunday morning, just within the hall-door of the building which contains his house, the school-rooms and the chapel, and there was scarce a child or teacher of all that multitude, that passed without his having something to say to them. For one, there was a cordial greeting; for another a kind inquiry after a sick mother; for a third, a hint of advice; for a fourth, a book. *All* shared his interest and his deep regard; and it was gratifying to observe that this kindness was not thrown away. The blooming nosegay which adorned the desk spoke volumes as to the good-will of this spiritual family; and never did I behold a more lovely exhibition of grateful attachment than that displayed by a little girl, who came up to her pastor after the service, and literally 'climbed his knees the envied kiss to share.' And why may we not have all this in England? We *may* have it, and we *ought* to have it.

It may be worth while also to notice a difference in the arrangement of the building in the Warren-street and the Pitts-street chapels. In the former, the children are distributed during the hours of instruction in a number of rooms on the ground-floor and in the attic; and when the hour for the service arrives, they all meet together in the chapel, which is up-stairs. In the Pitt-street building on the other hand, they are all taught in one room, and the religious exercises which are intended especially for *them*, are conducted in the same apartment. Each class occupies a bench, in the form of an arc of a circle; so that each scholar faces the teacher, who sits opposite the middle; and all these benches face the pulpit or desk, the children are favorably placed for attending to the General Lesson, or the religious exercises which are intended for the whole school; and when these are ended, each class can turn immediately, without moving from their seats, to the lesson which they have with their own teacher; and when any general order is to be given, it can be done instantly and effectively. By this arrangement a saving of time is effected, but the other has the advantage of less interruption in the hearing of the lessons.

But I have done. I have endeavored to set before you those particulars which appeared the most interesting, and the most deserving of imitation, in the Sunday-schools in America; and most happy shall I be, if any thing that I have said shall have the effect of increasing your zeal, in the pious and blessed work you have undertaken.

A GOOD EXAMPLE.

We learn from the Independent Messenger, that on the second Sabbath in February, a handsome silver communion vessel was presented to the second church in Beverly, by the first church in that town, as a token of the unabated friendship and sympathy which has existed between these two sister communions for nearly a century and a quarter. It bears the following inscription. 'Presented by the first church to the second church in Beverly, on the re-dedication of their meeting-house, Feb. 1st, 1838.'

This is a beautiful token of Brotherly love and true Christian sympathy. We cannot but admire and esteem the motives which influenced the elder Church. The common Lord of all Christians, must certainly have regarded the act with especial approbation, as a tribute of sincere reverence to Himself—whose first command to his disciples was, 'Love one another.'

Would to God that instead of barring out, and reviling, and shunning one another, members of every church would offer the *cup of blessings* to each other's lips, saying, *He was not the propitiation for our sins only, but also for the sins of the whole world.* Drink ye *all* of it.

INFLUENCE OF THE HARD TIMES UPON FEMALE VIRTUE.

One of the most deplorable effects of the Hard Times is found in the fact that multitudes of young females have been deprived of regular employment, and thereby subjected to numerous discouragements, and to severe temptations. Would that we could express one half of what we feel upon this subject, or cause every friend to virtue, and every protector of innocence, to realize the urgent and solemn calls that are upon them to redouble their vigilance, their prayers and their labors to prevent and remedy the degradation and abandonment, towards which, numbers of this class of persons are fast tending, and almost driven. Facts have been stated to us by our ministers at large, in this connexion, which we could hardly credit, were they not attested as they are, which are enough to wring the benevolent and pure heart with anguish. Shall nothing be done? Shall false delicacy, or any other motive, induce Christians and the humane to fold their hands and close their lips, and let the young in flocks, fall into the net of the destroyer? Can nothing be done? Shall nothing be attempted?

We do not exaggerate the urgency of the case. If any man doubt, let him apply to the Ministers at large. Let him open his eyes, in his own walks in our streets in the evening.

We do not now suggest any public action, but we do, and we will supplicate individual attention to the subject.

Let housekeepers be tenderly watchful of all who are under their care. Let every one who, from his or her situation, can do any thing to provide honorable and profitable employment for young females, feel the importance of immediately putting his ability into practice; and let all who have any influence with any one of the class to which we allude, exert it to the utmost, for God's and humanity's sake.

We intend to allude to this matter again in the paper of the next week.

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the American Unitarian Association has recently delivered addresses in the following places;—Hingham, (Rev. Mr Brook's society) Charlestown, Dedham, (Rev. Mr Lamson's) Dorchester, (Rev. Mr Hall's) Roxbury, (Rev. Mr Putnam's, and Rev. Mr Parker's, Spring Street,) Cambridge, and Lowell. In all of which places excepting two, (and in those they had been previously established) he formed Auxiliary Associations. Some of these Associations were among the largest connected with the Parent Society. The one in Mr Putnam's society (Roxbury) has over one hundred members, and the one in Mr Hall's society (Dorchester) one hundred and thirty members.

In several of the above societies, as may be seen from the Treasurer's receipts, which follow, funds have been very liberally contributed to the American Unitarian Association. In other societies, sums to a considerable amount have been raised, which have not yet been paid to the Treasurer.

The following persons have become life members of the Association.

Rev. Henry F. Edes, of Nantucket.

Rev. George Putnam, Mrs Elizabeth Putnam, Mrs Martha Weld, Mrs S. S. Lewis, Charles Hickling, Esq., Joseph Harrington, Jr.,—*Roxbury.*

Rev. Theodore Parker, Spring St. (*Roxbury.*)

Rev. Henry A. Miles, Hon Luther Lawrence, Seth Ames Esq.,—*Lowell.*

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The Treasurer of the American Unitarian Association, Henry Rice Esq. acknowledges the receipt of the following sums.

From the Purchase St. Auxiliary Association,	$53.03
From the ladies of the Rev. Mr Miles's society in Lowell to constitute him a life member of the A. U. A.,	30.00
From the Auxiliary Association in Cambridgeport,	48.00
From three individuals of the Rev. Mr Loring's society, in North Andover, towards constituting them life members of the American Unitarian Association,	15.00
From the young men of the Rev. Henry F. Edes's society, in Nantucket, to constitute him a life member of the A. U. A.,	30.00
From Miss Abigail Abbot of Peterboro', (N. H.) towards constituting her a life member of the A. U. A.,	6.00
From a society of Ladies in the First Parish in Fitchburg—as a donation,	20.00
From the Ladies of the First Parish in Roxbury, to constitute the Rev. George Putnam and Mrs Elizabeth Putnam, life members,	$60—
also from the same for the general objects of the Association	$61, 121.00
From the Rev. Dr Walker's society, in Charlestown, Mass.,	106.18
From the East Cambridge Auxiliary Association,	10.00
From the South Scituate, do do	25.00
From the Ladies of the Society in Spring St. Roxbury, to constitute Rev. Theodore Parker a life member of the A. U. A.,	30.00

Gould, Kendall, and Lincoln, have published a small volume from the pen of President Wayland, entitled, The Limitation of Human Responsibility. We have not yet found time for its perusal.

A letter from Medford, containing as it does, remarks of a personal character, cannot of course be published without our being previously made acquainted with the author's name.

We have received a Sermon delivered at the Dedication of the Meeting house of the 2d Church in Beverly, by Rev. Edwin M. Stone; also, '*Mr Russell's Lecture on Elocution,*' which shall be noticed particularly in our next.

THE ORPHAN'S FATHER FOUND.

A friend has sent us the Southern Christian Advocate—a paper published at Charleston (S. C.)—of Feb. 23, from which we learn that the individual, concerning whom information was so touchingly solicited by the lonely orphan, and, in her behalf, by Mrs Sigourney through the medium of the Register, is known by respectable persons in Charleston, and even that he has read his Child's letter and been very much affected by it. We understand that he is in good health and comfortable circumstances, and has not failed to send his own answer to soothe the melancholy of the little sufferer.

The wings of the Press, have, in this instance, as in many others, proved to be as those of a Carrier Dove. It is a striking illustration of the power that it is capable of exerting in humanity's cause.

May it always be as forward to employ its energies in this cause, as it has been in the present case!

CELESTIAL SCENERY;

Or, the wonders of the Planetary System Displayed; illustrating the perfections of Deity and a plurality of worlds. By Thomas Dick, LL.D., Author of the 'Christian Philosopher,' 'Philosophy of Religion,' 'Philosophy of a Future State,' 'Improvement of Society,' 'Mental Illumination,' etc.

Weeks, Jordan & Co. have received a supply of this highly interesting number of the Family Library, which fully sustains the reputation of its distinguished and popular author. It is an excellent book for general readers, and especially for Sunday School Teachers, whom it will furnish with abundance of important and attractive facts and illustrations for conversation with their pupils, or for the direct instruction of their classes.

SCRAPS.

Religion for Exportation.—Dr Franklin, when at Paris, being in company with an Italian nobleman, the conversation turned upon religion, which the nobleman spoke of. 'How comes it,' says the Doctor, 'that the Italians, who are born at the very fountain of religion, should possess so little of it?' 'That's easily answered,' replied the noblemrn—'In Italy, we manufacture, it is true, a great quantity of religion, but like all other manufactures, it's all for exportation.'

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Very True.—Every parent whose son is away from him at school, should supply him with a newspaper. —*Gov. Everett.*

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A religious newspaper is, in truth, a periodical tract—with the advantage over common tracts of wearing its sentiments into the mind by repetition; and he who, by obtaining a subscriber, secures the reading of a religious newspaper, may regard himself as performing, every week, the part of a tract distributer. It would be difficult to point out a mode in which more good can be done, with an equal expense of time and effort.

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Furnish your Boys with Papers.—A subscriber observed the other day, that his boys had rather disliked the business of farming, and when he took a number of the Yankee Farmer home to examine, the boys read it very attentively, and observed that they would do better if he would subscribe for it. He subscribed for the paper, paid in advance, and he says that his boys take more interest in farming, do better and are highly delighted in reading the Farmer. Many other farmers may do likewise with the same advantage.

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Weevils.—A French Farmer, happening to place some sheep skins with the fleece on, in a corner of a granary in which there was a large quantity of grain, was not a little surprised to find them in a few days covered with dead weevils. He repeated the experiment several times with the same success. At length he ordered his grain to be stirred up, and not a single weevil remained in it.

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North Carolina.—A letter from Orange county, N. C. to the editors of the Fayetteville Observer, alluding to the growth of manufactures in the South, says—'We have three Cotton Factories, now running five hundred spindles in each. It is not more than two years since the first stick of timber was cut for the first factory on Haw river, at the High Falls. The second is on Cain creek, owned, as that at the Falls is, by a company. The third is on the Allemance, owned by Holt and Carrigan, and spins two hundred and thirty pounds of cotton yarn per day. It would delight you to see loads of cotton coming up stream from Deep river to the Allemance Factory. No doubt some of our thread has reached Raleigh—I know it has the mountains.'

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Hospitals.—Three Marine Hospitals are to be established by the United States' Government, on the Ohio River, for the accommodation of boatmen and passengers, exclusively. Their points of location, are to be Paducah, Louisville, and Wheeling.

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We understand, says the Southern Religious Telegraph, that a meeting for social prayer is held in Washington every Saturday evening, by several of the pious members of Congress, who conduct the exercises of the meeting.

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A plan is under consideration to erect in Washington City a large building for the purpose of receiving the various kinds of plants, seeds, etc., collected by the officers of our Navy in foreign countries. About a year ago, an order was issued to that effect.

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Bell ringing.—Mr James Rodgers, an ingenious Clock-maker, 410 Broadway, has just put together a simple clock-work machine for the purpose of ringing bells. The sexton of any church has only to wind it up and set it right, and it will operate in the manner and for the time required.

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The Providence Courier mentions the fact of the inhabitants of Burrillville having, to a man, signed articles of agreement not to traffic in liquors nor let or lease any house, or any other building, or lot of land to set a building upon, for that purpose.

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A correspondent of the Charlestown Mercury says that the Rev. Mr Poole, of that city, who has, for a long time past, prosecuted with much attention, a series of experiments on magnetic attractions, has discovered a new and hitherto wholly unnoticed phenomenon in the dip needle, (which he has much improved)—and he shows, moreover, a practical application of that phenomenon which no one previously supposed possible—the discovery of latitude and longitude by the action of the instrument, without the aid of celestial observations. This will, he says, appear visionary to many, but several gentlemen, who have examined the instrument believe it to be infallible.—*Army and Navy Chronicle.*

OBITUARY.

MRS MARIA BULFINCH.

Died in Pittsburgh, on Wednesday, Feb. 21st, in the 20th year of her age, Maria, wife of the Rev. S. G. Bulfinch, and daughter of the late Samuel Howard Esq. of Savannah, Georgia.

In this dispensation of Providence, a large circle of friends and relatives are called to mourn the loss of one who was alike exemplary as a friend, a daughter, a sister, and a wife. Summoned at an early age to endure unexpected trials, to leave the home of her youth, and that which she had recently entered with the fairest prospects, she relinquished all without a sigh, at the dictate of conjugal affection, and came among strangers, to be by them beloved in life and lamented in death. She had but just known the endearing relation of a mother, when she was taken from her beloved infant and her mourning friends.

She exhibited through a most painful illness, as through her previous trials, the patience, the fortitude, the gentle and fervent piety of the Christian. Even in suffering, she found delight in praising her Maker for the blessings He had permitted her to enjoy.

In the recollection of her virtues, and of the humility with which she looked to Divine Mercy for acceptance, her friends find consolation under their bereavement, and submit themselves to the will of the Supreme Disposer.

We cannot, if we would, transfer to paper the delightful impression which the lovely orphan, whose death the subjoined lines celebrate, has left upon our mind. We knew her well; and, with many others, had marked her for early death, and for Heaven.

[From the Courier.]

MISS VIRGINIA A. DAVIS; died at Cambridgeport, Sabbath morning, March 4th, 1838, aged 15 years.

Hast thou never seen
When the orb of day
Lightens with his sheen
Dark Niagara—
How his glories act
On the foam, and show
O'er the cataract
Heaven's beauteous bow?

She, who lately plum'd for flight, seeking rest above,
Saw thus over Jordan's tide, arched the bow of love.

Hath, at eve, thine eye
Watched the little billow
Rise and gleam and die
On Atlantic's pillow—
When it seemed to thee
Sighing into rest,
Melting peacefully
Into ocean's breast?

She, as kindly in repose, sighed away her breath,
Peacefully and gently thus, blended into death.

Saw'st thou, when, in light,
Sabbath glories rose?
She, a Sabbath, bright,
Saw, yet not like those.
Longed she then to go,
Rest above, to spend?
Yes! begun below,
Rest that ne'er shall end.

Voices heard she, loved ones saw, sweetly from the sky,
Beckoning to their holy home, wooing her to die.

In the troublous hour,
In life's weary doom,
When disease hath power,
When appears the tomb—
Where's the sovereign arm,
Strong and swift to save?
What can chase alarm,
What adorn the grave?

She could answer, HE was there, swift, the sufferer knew,
HE that through the grave had passed, strong, to bear *her* through.

When Niagara
Lifts his bow no more,
When have fled away
Ocean and the shore,
She shall live again
Where the mortal sigh
Heaves not, and where pain,
Yea, and Death shall die.

She, a child, a seraph *now*, leans on Jesus' breast,
Oh for wings! that we might be, sweet one! thus at rest. W. B. T.

Boston, March 12th, 1838.

CONGRESS.

Very little business of public interest was transacted in either House on Monday, 5th.

In the Senate, on Tuesday, March 6th, several petitions were presented and referred. Two or three unimportant bills were reported and ordered to a second reading.

Mr Clayton, from the Committee on the Judiciary, reported the bill referred to them, to prevent the giving or accepting of challenges to duels in the District of Columbia, with amendments, the principal one of which was the substituting for the penalty of death, from ten to twenty years' confinement in the penitentiary.

The amendments were read, and the bill was made the special order for Monday next.

The sub-treasury bill, and the neutrality bill were before the Senate.

The Senate adjourned after an Executive session.

In the House of Representatives, Mr Adams and Mr Fairfield severally asked leave to present petitions, praying Congress to investigate the circumstances of the late duel. The rule was suspended, and leave granted—yeas 103, nays 43, and the petitions were referred to the select committee on that subject.

A great number of reports of committees were presented.

In the Senate, on Wednesday, the Sub-Treasury bill was taken up, and Mr Buchanan's motion to postpone the subject to the next session of Congress being under consideration, Mr Calhoun, Mr Morris, and Mr Preston made a few remarks, after which, the question was taken and decided in the negative—yeas 23, nays 29.

In the House of Representatives, a number of bills were reported by committees.

The House proceeded in committee, to the consideration of the appropriation bill, for civil and diplomatic expenses. Before going through with the bill, the committee rose, and the House adjourned.

In the Senate, on Thursday, Mr Buchanan reported that the committee of conference on the Neutrality Bill had agreed to a form of amendment, which he submitted, and the report was agreed to.

The Sub-Treasury bill was again taken up. Mr Bayard addressed the Senate at length, in opposition to the original bill. He had not concluded his speech when the Senate adjourned.

In the House of Representatives, several reports were submitted. Mr Howard, from the committee of conference on the Neutrality Bill, reported that the committee had agreed in a modification of the bill.

The North Eastern Boundary question, on the bill submitted by Mr Evans, came up for consideration, and Mr Fairfield addressed the House upon it. After some further discussion the bill was, by general consent, committed to the committee on Foreign Affairs.

In the Senate, on Friday, several petitions were presented and referred.

The Senate held a short executive session.

The Sub-Treasury bill was resumed, and Mr Bayard concluded a very able speech against it, and in reply to Mr Calhoun.

In the House of Representatives, a number of reports were made on private applications.

The report of the committee of conference on the disagreeing votes of the two Houses on the Neutrality bill was taken up, and after debate it was agreed to.—The chair announced that as the Senate had previously concurred in the report, the bill was passed.

The House proceeded to the order of the day—the consideration of private bills

In the Senate, on Saturday, the debate on the Sub-Treasury bill was continued by Mr Calhoun in a long speech, Mr Clay in reply, and Mr Preston, without coming to any decision. The Senate adjourned at near six o'clock, Mr Webster having taken the floor.

In the House of Representatives, the Judiciary bill from the Senate, was reported with an amendment, changing the time of holding the Circuit Court for the 9th Circuit, which amendment was agreed to, and the bill was ordered to a third reading, and was afterward passed.

The House went into committee of the whole on a bill relative to the jurisdiction of the District Court of Western Virginia, but before bringing the discussion to a conclusion, the committee rose for want of a quorum, and the House adjourned.

MASSACHUSETTS LEGISLATURE.

In the Senate, Thursday, March 8.—*Bills passed to be enacted*:—relative to commitments to the State Lunatic Hospital; relating to the partition of real estate; relating to repairs of highways.

A bill to aid the construction of the Nashua and Lowell Rail Road, was reported, read once, and ordered to a second reading.

The resolve relating to the Sub-Treasury bill was read again, and on motion of Mr Hudson, the question on its passage to be engrossed, was taken by yeas and nays, and determined in the affirmative—yeas 33; nays, none. Sent down for concurrence.

The resolves against the annexation of Texas to the Union, were further amended, and the question being stated on their passage to be engrossed, it was determined in the affirmative—yeas 32; nays, none. Sent down for concurrence.

In the House, on motion of Mr Cook, of Boston, it was ordered, that His Excellency the Governor be requested to communicate to the Legislature so much of the Report of the Geological Survey, as relates to the coal formation in the town of Mansfield, in the County of Bristol.

The bill for the relief of Insolvent Debtors, and for the more equal distribution of their effects, was taken up, pursuant to assignment, read a second time, and ordered to a third reading. Adjourned.

In the Senate, Friday March 9.—A petition of the Nashua and Lowell Rail Road Corporation, for authority to unite with a Corporation in New Hampshire of the same name, was presented and committed.

Mr Motley, from the special Joint Committee on the accounts of the Treasurer of the Commonwealth, submitted a report, concluding with the declaration, that during the past year the said Treasurer 'has performed his duty, and discharged his official obligations according to law.' The report was accepted, and sent down for concurrence.

In the House, Friday, March 9th, sundry petitions on the subjects of Slavery, the annexation of Texas, and the license laws. Severally committed.

An order passed, 'that, on and after Tuesday next, the House will hold an afternoon session, commencing at 3 o'clock, excepting Mondays and Saturdays.'

The bill concerning Insurance Companies passed to be enacted.

The order submitted by Mr Rantoul of Gloucester, on the subject of the law regulating Banks and Banking, was taken up, modified by him, and then amended, by the adoption of a substitute therefor, proposed by Mr Sturgis, of Boston, viz:

Ordered, That the Committee on the Judiciary be instructed to report a bill, providing, in substance, that no charter of any Bank shall be declared forfeited on account of a refusal by said bank to redeem its notes in specie on demand, previous to the —— day of —— next, provided that the Stockholders of such Bank shall, before —— next, at a legal meeting, vote to place the charter of the Bank under the same restrictions of law, as are now the charters of those Banks incorporated since 1835.

In the Senate, Saturday, March 10th, the bill concerning Insurance Companies passed to be enacted.

Mr Carter, from the Committee on Banks, reported that it is inexpedient to legislate on an order of Jan. 15th, relating to Banks receiving deposites from the U. S. government. The report was accepted, and sent down for concurrence. Adjourned.

In the House, Saturday March 10th, Petitions presented of the town of Middleborough, relating to a fishery in Taunton river; of the Mansfield Coal Company, the Mansfield Mining Company, and the Massachusetts Mining Company, praying for aid to carry on their mining operations; and sundry petitions on the subjects of slavery, and the license laws. Severally committed.

The House took up the orders of the day, and resumed the consideration of the order concerning the law regulating Banks and Banking, the question being on the motion to amend the same; but without taking the question thereon, the House adjourned.

In the Senate, on Monday, March 12th, the President communicated a communication from the Secretary of the Board of Education, stating that private munificence had placed at his disposal $10,000, 'to promote the cause of popular education in Massachusetts,' on condition that the Commonwealth would contribute the same amount in aid of the same cause; committed to Messrs. Shaw of Plymouth, Carter of Worcester, and Goodrich of Norfolk, with such as the House may join; sent down for concurrence.

The following message was received from the Governor:—

To the Senate and House of Representatives:

I transmit to the Senate, for the information of the two Houses, copies of Resolutions of the General Assembly of the Commonwealth of Kentucky, in relation to the currency and the administration of the General Government; of the General Assembly of Ohio, protesting against the annexation of Texas to these United States, and of the Legislatures of the States of Vermont and Maine, recommending an extension of the franking privilege to certain State officers.

As these documents are transmitted to the Senate in the original, it is respectfully requested that they may be duly communicated to the other branch of the Legislatue.

EDWARD EVERETT.

Council Chamber, March 12, 1838.

Read and sent down.

In the House, several petitions were presented and disposed of.

The communication referred to in the doings of the Senate, relative to a donation and the cause of popular education, was made to the House, and was referred, in concurrence, to Messrs. Savage of Boston, Greene of New Bedford, Wilder of Leominster, Etheridge of Charlestown, Greenleaf of Bradford, Edwards of Southampton, and Hooker of Springfield, of the House.

In the Senate, March 13th: *Bills passed to be engrossed*:—To increase the capital of the Boston and Lowell Railroad Corporation; in addition to an act to incorporate the Chelmsford Company.

In the House, *Petitions presented*:—Of Jonathan H. Tobey and others, on the subject of the 24th section of the Bank law, which was read and laid on the table.

On motion of Mr Thayer of Braintree, Ordered, That the order heretofore adopted, for the holding of an afternoon session, by the House, on and after this day, be suspended until further orders.

The order relating to the Bank law was taken up and discussed, but no question thereon.

In the Senate, this morning, Mr Carter, of Worcester, from the Committee on Banks and Banking, reported a bill allowing Banks to surrender their charters in certain cases, which was ordered to a second reading. The orders of the day were taken up, and the bill from the House authorizing Justices of the Peace, &c. to compel the attendance of witnesses, was debated at some length.

In the House, the forenoon was occupied in the further discussion of the order respecting Bank charters, &c.

INTELLIGENCE.

Supply of Pure Water.—In the Common Council on Thursday evening, the following resolution was adopted, 23 to 2.

Resolved, That it is expedient for the city to begin and complete the necessary works for the introduction of a supply of pure water.

The following order was also passed:

Ordered, That the standing committee on the introduction of water, be instructed to make immediate application to the Legislature, for the grant of such powers to the city as may be necessary for the introduction of a sufficient supply of water, from Spot and Mystic Ponds, or Long Pond.

Light Ship.—A light ship of 350 tons has been built by government, to be moored about 15 miles S. E. of Sandy Hook Light. She draws 10 1-2 feet water, and will be anchored by two mushroom anchors, weighing each about one ton. Her forward light will be 30 feet above the deck, and the after one 40 feet in height, each having 80 squares of glass, which enclose their lights. She is also provided with a bell of 800 lbs. weight, which will be rung in thick weather, for the government of vessels in the hearing of its sound, and will no doubt, be of great service to vessels approaching our coast.

The New York Mercantile Advertiser inquires:—'Would it not be well for the Secretary of the Treasury, under whose charge she is placed, to have a plentiful supply of provisions placed on board for the supply of vessels on the coast.?'

Death of Judge Wingate.—We learn from the Portsmouth Journal, that Paine Wingate died at Stratham, N. H., on Wednesday last, aged XCIX. The Journal says 'he was a Senator in the first Congress, and was probably the last survivor of that body. He was a graduate of Harvard College, and when he graduated was the youngest of his class. He has been for several years, (since the death of Dr Holyoke) the oldest graduate of that Institution. He was appointed Judge of the Supreme Court in New Hampshire in 1798, and held the office till 1809, being then 70 years of age. Mr Wingate was originally a Congregational Clergyman, having preached for some time for the North Church in Portsmouth, and was we learn, settled at North Hampton. He was a highly esteemed man by his own generation, and has been venerated by the new race which has grown up around him. His wife, a sister of Hon. Timothy Pickering, survives him at the advanced age of ninety-five.'

The French Government has recently forwarded through the Admiralty, a handsome gold medal to Lieut W. James, R. N. commanding the steamer Echo, in the West Indies, for having, a few winters since, on the coast of Cornwall, during a snow storm, swam off in the night through a heavy sea, to the Bon Pere, wrecked near the port of Falmouth; when, by means of a rope which he brought on shore in his mouth, the whole of the crew, thirteen in number, were saved.

A PROCLAMATION

For a day of Public Fasting, Humiliation and Prayer.

Whereas it is incumbent upon us as Christian People, on every proper occasion, publicly to acknowledge our dependence upon Almighty God, and to implore forgiveness for our manifold offences against the Divine Law; And whereas it has, from an early period in our history, been the practice, in the State of Massachusetts, to set apart a season, in the Spring of the year, for the performance of this duty, I do hereby, with the advice and consent of the Council, appoint THURSDAY the fifth day of April next, to be observed throughout the Commonwealth, as a day of Public Humiliation, Fasting, and Prayer.

And the People of every denomination are earnestly called upon to assemble, in their usual places of Worship on that day, and to unite with one heart and one voice in appropriate religious exercises; to humble themselves under the conviction of their unworthiness of that goodness, which has been providentially displayed in every period of our history; to ask forgiveness of our sins as individuals and a nation, through Jesus Christ; and to supplicate the continuance of that mercy on which we depend, for all that makes our present lives a blessing, and for the hope of a glorious immortality beyond the grave.

More especially at the commencement of the active season of the year, let us pray for a divine blessing on all our undertakings; let us acknowledge the divine hand in the judgments which are abroad, humbly trusting in a kind Providence for the removal of the evils, under which many portions of the community are suffering, and for the restoration of our accustomed prosperity, in the pursuit of the various branches of honest industry.

And the good People of the Commonwealth are invited to imitate the example of our forefathers in a proper observance of the day, and to abstain from their usual occupations and amusements, that it may be a day redeemed from the cares and vanities of life and consecrated in public and in private, to meditation, penitence, and prayer.

Given at the Council Chamber in Boston, this second day of March, in the year of our Lord one thousand eight hundred and thirty eight, and of the Independence of the United States the sixty second. EDWARD EVERETT.

By His Excellency the Governor with the advice and consent of the Council.

JOHN P. BIGELOW, Secretary of State.

God save the Commonwealth of Massachusetts!

* * On Sunday, [tomorrow] evening, Joshua Bates Jr. will repeat by request of the Council of the State Temperance Society, at the Green Street Church, at 7 o'clock, his address—'On the effects of intemperance upon the character, happiness, and ultimate success of the children of intemperate parents, and some of the difficulties, that the Teacher has to meet from this source.'

NOTICE.

Mr Graham will deliver Biblical Discourses, every Sabbath morning and evening, at Amory Hall. The Seats will be free, but collections will be taken up to defray the necessary expenses. To commence at the usual hours.

On next Sabbath evening, 18th, Mr Graham will commence a course of four Lectures on the authority of the Bible for the use of Flesh and Wine.

Tickets for the course at twenty five cents, may be had at Marsh, Capen and Lyon's, and at the door.

MARRIAGES.

At the residence of Mrs R. Prince, Brighton, Jonathan Winship, Esq. of Brighton, to Miss Mary Knight, daughter of the late Richard Prince, Esq. of Brighton.

In Gloucester, by Rev. Mr Waite, Mr Benjamin R. Wonson, to Miss Eliza Collins of Nova Scotia.

In Charlestown, N. H. Mr T. Swan Weld, merchant of this city, to Miss Sarah, daughter of the late Judge Sumner, of C.

DEATHS.

In this city, March 10th, of brain fever, Maria Jones Fairbanks, daughter of Otis and Nancy Fairbanks, 8 years 8 months.

In this city, 11th. inst, Willis, son of Mr Alvin Adams, 5 weeks.

Thomasine Pearce, daughter of Wm W. Parrott, 22.

In Milton, of consumption, Miss Sarah daughter of Phineas Davenport, 35.

In Danvers, Mrs Margaret Searle, 98, a revolutionary pensioner.

In North Andover, Mrs Eleanor W. Mellen, daughter of Hon. S. S. Wilde, 39.

In Randolph, 7th. inst. Miss Naomi Kennedy, 16.

In Springfield, William Bliss, Esq. 41.

In Boxford, Mr Henry Perley, a soldier of the Revolutionary war, aged 83;

In Ipswich, Mr Moses Caldwell, a patriot of the Revolution, 85.

In Chesterfield, N. H. Hon. Nathan Wild, 50.

In Washington City, 5th. inst. Major E. J. Weed, Quartermaster of the U. S. Marine Corps.

In Wiscasset, John A. W. Bailey, aged 19, son of Hon. Jeremiah Bailey.

In New Brunswick, N. S. Mr Robert Sweetser, formerly of Lynnfield Mass. aged 26.

In Pittsburgh, Pennsylvania, on the 20th Feb. Maria, wife of Rev. Stephen G. Bulfinch, and daughter of Samuel Howard, Esq. late of Savannah Ga, and formerly of Boston.

THE Christian Examiner and General Review. Edited by Rev. F. W. P. Greenwood, of Boston, and Rev. James Walker, D. D., of Charlestown.

The first series of this work, consisting of five volumes, was published in the five years immediately preceding 1829, and with the beginning of that year the New Series was commenced, now comprising eighteen volumes. These volumes embrace a wide range of subjects, and their general character may be inferred, by those who are unacquainted with the work itself, from the following list of the principal contributors.

Rev. William E. Channing, D. D., of Boston.
Rev. Francis Parkman, D. D., of Boston.
Rev. Nathaniel L. Frothingham, D. D., of Boston.
Rev. Samuel Gilman, of Charleston, S. C.
Prof. Henry Ware, Jr., D. D., of Cambridge.
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Rev. Caleb Stetson, of Medford.
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Rev. Thomas B. Fox, of Newburyport.
Mr Francis Bowen, of Cambridge.
Rev. Cyrus A. Bartol, of Boston.
Rev. George E. Ellis, of Boston.

Complete sets of the work may be had of the Publishers.

The Christian Examiner is published in Boston, on the first of March, May, July, September, November, and January, making six numbers in each year.

Each number will, on an average of the six, contain 136 pages octavo, and with every third number will be given a title-page, table of contents, and index, making in all two volumes a year, each containing about 408 pages.

The numbers, if desired, will be sent to any part of the United States, subscribers paying postage, and taking the risk of conveyance.

The price of subscription is four dollars a year, payable on the delivery of the second number of each year, and by new subscribers in advance.

JAMES MUNROE & CO. 134 Washington st. m 17

LETTERS from Rome, by the Author of 'Letters from Palmyra' are commenced in the March Number of the Knickerbocker, published in Boston and New York, at $5 00 per annum. WEEKS, JORDAN & CO. 121 Washington st. m 17

AMERICAN Unitarian Missions. This day published by JAMES MUNROE & CO. A View of American Unitarian Missions: with Thoughts on the Missionary Cause, and the Interest of Unitarians in it. By A. C. Patterson. For sale at 134 Washington st. m 17

MEMOIR of the Life and Writings of Rev. Dr JONATHAN MAYHEW, sometime Pastor of the West Church in Boston, with notices of other eminent Theologians and Scholars, of the middle of last century in New England; By ALDEN BRADFORD—1 Vol. 420 pages—is in press, and will be published in three weeks. Subscription paper at the book store of C. C. LITTLE & CO. m 17

PURE SPERM OIL.

E. T. HASTINGS, 22 Merchants Row, has constantly for sale Winter, Fall, and Spring strained Sperm Oil, of first quality, for family use. Oil cannisters of various sizes.

Oil sent to any part of the city, free of expense.
jan 13 istf

NEXT TERM.

THE next Term of the *Charlestown Female Seminary* will commence on Monday the 9th of April next, and will continue seventeen weeks.

Terms of Tuition.

For English branches	$10	for the Term.
" Languages—each	3	
" Drawing and Painting	3	
" Music	10	

Board in the Seminary House is charged at *cost*, and will not exceed, including washing, two dollars per week.

The younger pupils who board at the Seminary House will receive the particular attention of the Governess of the Institution. As some attention will be given to needle-work, they are requested to be furnished with such articles as they need for that purpose, also one or more pieces of plain sewing.

In letters for application it is requested that the age, attainments, &c., of the applicant be mentioned, that a suitable room-mate, and accommodations may be *seasonably* provided.

m 3 J. W. VALENTINE, *Secretary.*

KNICKERBOCKER, for March. Being one of best Numbers published, containing Letters from Rome, by the author of 'Letters from Palmyra,' of which a large edition has been sold. Life and Opinion of Job Doolittle, by the author of 'Yankee Notions,' Wilson Conworth, Ollapodiana by M. G. Clark, The Old Man's Reverie, by John Galt, Rejected Addresses, &c. &c.—$5 00 per annum.

WEEKS, JORDAN & CO. Publishers and Agents 121 Washington st. m 17

THE Law of Honor. A Discourse, occasioned by the Recent Duel in Washington; delivered March 4th, 1838, in the Chapel of Harvard University, and in the West Church, Boston. By Henry Ware, Jr., Professor in the University, published by request. This day published by JAMES MUNROE & CO. 134 Washington st. m 17

POETRY.

THE MOTHER AND HER DYING BOY

BY REV. H. LYTE.

Boy.

My mother, my mother, O let me depart!
Your tears and your pleadings are swords to my heart:
I hear gentle voices that chide my delay;
I see lovely visions that woo me away.
My prison is broken, my trials are o'er!
O mother, my mother, detain me no more!

Mother.

And will you then leave us, my brightest, my best?
And will you run nestling no more to my breast?
The summer is coming to sky and to bower;
The tree that you planted will soon be in flower;
You loved the soft season of song and of bloom—
O shall it return, and find you in the tomb?

Boy.

Yes, mother, I loved in the sunshine to play,
And talk with the birds and the blossoms all day;
But sweeter the songs of the spirits on high,
And brighter the glories round God in the sky;
I see them! I hear them! they pull at my heart!
My mother, my mother, O let me depart!

Mother.

O do not desert us! our hearts will be drear,
Our home will be lonely, when you are not here.
Your brother will sigh 'mid his playthings, and say,
'I wonder dear William so long can delay!'
That foot like the wild wind, that glance like a star,
O what will this world be, when they are afar?

Boy.

This world, dearest mother! O live not for this;
No, press on with me to the fulness of bliss!
And trust me, whatever bright fields I may roam,
My heart will not wander from you and from home.
Believe me still near you, on pinions of love;
Expect me to hail you when soaring above.

Mother.

Well, go, my beloved! The conflict is o'er,
My pleas are all selfish; I urge them no more.
Why chain your bright spirit down here to the clod,
So thirsting for freedom, so ripe for its God?
Farewell, then! farewell, till we meet at the Throne,
Where love fears no partings, and tears are unknown!

Boy.

O glory! O glory! what music! what light!
What wonders break in on my heart, on my sight!
I come, blessed spirits! I hear you from high:
O frail, faithless nature, can this be to die?
So near! what, so near to my Savior and King?
O help me, ye angels, his glories to sing!

From the Spanish of Don Jorge Manrique.

I.

THE GOOD SHEPHERD.

Shepherd! that with thine amorous Sylvan song,
Hast broke the slumber that encompassed me,—
That madest thy crook from the accursed tree,
On which thy powerful arms were stretched so long,
Lead me to mercy's overflowing fountains,
For thou my Shepherd, Guard and Guide shalt be,
I will obey thy voice, and wait to see
Thy feet all beautiful upon the mountains.
Hear, Shepherd!—thou that for thy flock art dying,
O wash away these scarlet sins, for thou
Rejoicest at the contrite sinner's vow.
O wait!—to thee my weary soul is crying,—
Wait for me!—yet why ask it, when I see,
With feet nailed to the cross thou'rt waiting still for me.

II.

TO-MORROW.

Lord, what am I, that with unceasing care
Thou didst seek after me,—that thou didst wait
Wet with unhealthy dews, before my gate,
And pass the gloomy nights of winter there?
O strange delusion;—that I did not greet
Thy bless'd approach, and O, to heaven how lost,
If my ingratitude's unkindly frost
Has chilled the bleeding wounds upon thy feet.
How oft my guardian angel gently cried,
Soul, from thy casement look without and see
How he persists to knock and wait for thee!
And oh! how often to that voice of sorrow,
To-morrow we will open, I replied,
And when the morrow came, I answered still to-morrow.

From the Knickerbocker.

THE GOOD WINE.

'O thou only God of wine,
Comfort this poor heart of mine,
With that nectar of thy blood.'
Alexander Rosse, 1650.

Cyprian wine is not for me,
Nor the juice of Italy;
Nor Atlantic's luscious pride,
From Madeira's sunny side;
Nor from Caprea's royal hoard,
Nor from Lisbon's modern board,
Nor from elder Egypt's crypt,
Which Mark Antony hath stripp'd;
Nor from Rhine or laughing France,
Where Garonne's blue ripples dance,
Nor from banks of classic river,
Winding Po or Guadalquiver.

All the grapes in vintage crushed,
Could not satisfy my thirst;
Purple flood in chrysolite,
Where it moves itself aright,
Freely pour'd in princely hall,
Sparkling at high festival,
Well refined or on the lees,
Could not my ambition please;
Draught that passing pleasure brings,
Leaving ever during stings.

When my lips the beaker kiss,
I have other wine than this,
Taken from the fruitful hill,
Which doth live in poesy still;
Where for vine, a cross of wood,
Guarded by the Roman, stood;
Whose rich spoil was gathered when
Triumphed hell and triumphed men:
Crushed and mangled was whose grape,
While the heavens look'd agape,
And in sackcloth hid—whose wine
Streaming dimm'd the mid-day's shine,
Fermented in nature's sigh,
Ripened in the earthquake's cry.

How it stirs my languid blood!
How it cheers my soul, like food!
Drink ye kings! and cares forget:
Drink ye sad! and triumph yet.
Drink ye aged! strength renew:
Drink ye children! 'tis for you.
Drink ye pilgrims! while 'tis nigh—
Drink, nor in the desert die.
Drink ye fainting! thirst ye never,
Drink ye dead! and live forever.

WILLIAM B. TAPPAN.

MISCELLANEOUS.

[From the London Athæneum.]

MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS.

By J. G. Wilkinson, F.R.S., M.R.S.L., &c.

From the frequent representations of entertainments on the monuments, it is manifest that the Egyptians were a very social people; they appear to have neglected nothing which could tend to promote festivity: music, songs, dancing, feats of agility, and games of chance filled up the space between the coming of the guests and the serving of the feast. Visitors of high rank arrived in palanquins or chariots, escorted by numerous attendants, some of whom acted the part of running footmen, as was once the fashion in England. Before entering the festive chamber, water was provided for the hands and feet of those who arrived from a distance; the want of gloves, and the open sandals used for the feet, rendered this practice general among most ancient nations: thus we find when Telemachus visited Menelaus,—

——when through the royal dome they pass'd,
High on a throne the king each stranger placed,
A golden ewer the attendant damsel brings,
Replete with water from the crystal springs;
With copious streams the shining vase supplies
A silver laver of capacious size;
They wash.——

On some occasions clothes were provided for the guest, and neglecting to use them was considered an act of disrespect to the host. Hence we find in one of Christ's parables, that a guest was ignominiously expelled because he had not put on a wedding garment; a circumstance which might have excited our surprise, did we not know that such garments were provided by the master of the feast. The guests were then anointed with some perfumed unguent; and this custom, which appears to have been borrowed from the Egyptians by the Jews, was practised in Palestine so late as the period of our Savior's ministry,—for we read, 'when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, having an alabaster box of very precious ointment, and poured it upon his head as he sat at meat.' (Matthew, xxvi. 6, 7.) So perfect were the Egyptians in the manufacture of perfumes, that some of their ancient ointment, preserved in an alabaster vase in the museum at Alnwick Castle, still retains a very powerful odor, though it must be between two and three thousand years old. Necklaces of the lotus-flower were also hung round the necks of the guests, and bouquets of this favorite flower were constantly renewed by the servants, as those in the room faded from heat or handling. Wine was served at the beginning of an entertainment, as is still the custom in China. In general, the guests sat erect, but couches were provided for those who preferred a reclining posture. Both these practices were observed in Palestine—indeed, the denunciation of Jewish luxury by the prophet Amos may be regarded as an accurate description of an Egyptian banquet:—'They that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music; that drink wine in bowls, and anoint themselves with the chief ointments.' (Amos, vi. 4—6.) We have already described the chief instruments of music in fashion among the Egyptians, and also two of their favorite games of chance—draughts and *mora* (No. 509, p. 552.) The professional dancers were both male and female, but the former appear to have also been employed to exhibit feats of agility and dexterity, such as throwing summersets, standing on the head, &c.

CARICATURES.

Many of the Egyptian painters display considerable talents for caricature in their representations of entertainments. There is one in the British Museum, in which the ladies at a party are depicted discussing the merits of their ear-rings, and the arrangement of their plaited hair, with an eagerness and rivalry which are highly characteristic. In one or two instances the ungallant artists have exhibited ladies overcome with wine, and manifestly unable to 'carry their liquor discreetly.' The arrangement of the party deserves notice.

AN EGYPTIAN PARTY.

'At an Egyptian party, the men and women were frequently entertained separately, in a different part of the same room, at the upper end of which the master and mistress of the house sat close together, on two chairs, or on a large fauteuil; each guest, as he arrived, presented himself to receive their congratulatory welcome, and the musicians and dancers, hired for the occasion, did obeisance before them previous to the performance of their part. To the leg of the fauteuil a favorite monkey, a dog, gazelle, or some other pet animal, was tied, and a young child was permitted to sit on the ground at the side of its mother, or on its father's knee. In some instances, we find men and women sitting together, both strangers, as well as members of the family; a privilege not conceded to females among the Greeks, except with their relations; and this not only argues a very great advancement in civilization, especially in an Eastern nation, but proves, like many other Egyptian customs, how far this people excelled the Greeks in the habits of social life.

The most singular custom among the Egyptians was to introduce during or after their feasts, a wooden image of Osiris, in the form of a human mummy, sometimes erect, and sometimes extended on the bier, as a solemn warning of the brevity of life, and the vanity of all sublunary enjoyments.

'After dinner, music and singing were resumed; men and women performed feats of agility, swinging each other round by the hand; or throwing up and catching the ball; and the numerous tricks of jugglers, both in the house and out of doors, were introduced to amuse the company.'

TOYS FOR CHILDREN.

Considerable ingenuity was displayed in the manufacture of toys for children: various specimens of these have been discovered, two precisely similar to the Dutch flat dolls recently brought as a new invention from Holland, formed part of the collection of Giovanni d'Athanasi, and are now in the new gallery of antiquities in the British Museum.

'Some of these dolls were of rude and uncertain form, without legs, or with an imperfect representation of a single arm on one side. Some had numerous beads, in imitation of hair, hanging from the doubtful place of the head; others exhibited a nearer approach to the form of a man; and some, made with considerable attention to proportion, were small models of the human figure. They were colored according to fancy; the most informous had usually the most gaudy appearance, being intended to catch the eye of an infant; but a show of reality was deemed more suited to the taste of an older child; and the nearer their resemblance to known objects, the less they partook of artificial ornament. Sometimes a man was figured washing, or kneading dough, the necessary movement indicative of the operation being imitated by pulling a string; and a typhonian monster, or a crocodile, amused a child by its grimaces, or the motion of its opening mouth.'

GAME OF BALL.

The game of ball was chiefly practised by ladies:—

'They had different methods of playing. Sometimes a person unsuccessful in catching the ball was obliged to suffer another to ride on her back, who continued to enjoy this post till she also missed it: the ball being thrown by an opposite party, mounted in the same manner, and placed at a certain distance, according to the space previously fixed by the players; and, from the position and office of the person who had failed, it is not improbable that the same name was applied to her as to those in the Greek game, who were called asses, and were obliged to submit to the commands of the victor.

'Sometimes they showed their skill in catching three or more balls in succession, the hands occasionally crossed over the breast. * *

'When mounted on the backs of the losing party, the Egyptian women sat sidewise. Their dress consisted merely of a short petticoat, without a body, the loose upper robe being laid aside on these occasions: it was bound at the waist with a girdle, and was supported by a strap over the shoulder, nearly the same as the undress garb of mourners, worn during the funeral lamentation on the death of a friend.'

A curious feat of dexterity, not very consistent with modern notions of delicacy, was sometimes performed by men and women together:—

'Sometimes in their performances of strength and dexterity, two men stood together side by side, and, placing one arm forward and the other behind them, held the hands of two women, who reclined backwards, in opposite directions, with their whole weight pressed against each other's feet, and in this position were whirled round: the hands of the men who held them being sometimes crossed, in order more effectually to guarantee the steadiness of the centre, on which they turned.'

It appears, from some of the monuments, that thimble-rig is a very ancient invention—at least Professor Rosellini has given a plate of four inverted cups, under which a ball is hidden by a conjuror, whose look of crafty intelligence would qualify him for a stand on a modern race-course, while a 'regular pigeon' strives to guess under which it is concealed.

Another custom, which has not been very long obsolete in Europe, prevailed at the court of the Pharaohs:—

'The Egyptian grandees frequently admitted dwarfs and deformed persons into their household, originally, perhaps, from a humane motive, or from some superstitious regard for men who bore the external character of one of their principal gods, Pthah-Sokari-Osiris, the misshapen Deity of Memphis; but, whatever may have given rise to the custom, it is a singular fact, that, already as early as the age of Osirtasen, more than 3500 years ago, the same fancy of attaching these persons to their state existed among the Egyptians, as at Rome, and even in modern Europe, till a late period.'

The principal amusements of the lower orders were feats of strength and mock combats—

'Bull-fights were also among their sports, and men appear occasionally to have courted the approbation of their friends, and displayed their courage and dexterity in attacking a bull single handed, and baffling his attacks.'

We have now passed lightly over the principal topics of which Mr Wilkinson has treated, endeavoring to bring before our readers the points which best illustrate the state of civilization to which the Egyptians had attained in the age of the Pharaohs. Such an inquiry is not only interesting it itself, but tends to elucidate all ancient histories, by explaining allusions to national customs, which would otherwise appear incomprehensible or absurd. In all our articles on this subject, we have been careful to note the many attestations to the truth of biblical history which have been derived from the recent discoveries in Egypt; they have indeed opened new and unexpected sources of evidence, confirming the historical veracity of Moses, and explaining the object and force of the denunciations of the prophets. They have also the additional value of being such as the unlearned can appreciate; no preparatory course of study is necessary to the perception of their force—they furnish a line of evidence, so simple and direct, that 'the way-faring man, though a fool, cannot err therein.'

Mr Hood, states that the phrase '*republic* of letters,' was hit upon to 'insinuate that taking the whole lot of authors together they have not got a *sovereign* among them.'

A CURIOSITY.

We have on our table a curious specimen of the freaks which Old Neptune, in his coral cave, plays upon the treasures, which have, from time to time, been snatched by him, with the aid of Æolus, from the clutches of man. 'Tis nothing, more nor less, than four *silver* dollars, so rare in these suspension-specie times—locked together in a close embrace, but as unnatural as the *Siamese* connexion, and covered with little shells, and stones thrown upon them, we presume, at the beck of Neptune, by the nymphs of the sea, in their fantastic gambols, when issuing for a frolic, from their grottoes. Some of these shells are beautiful, und must have been the result of these nymphs' curious searches in 'the deep bosom of the ocean' where they were *buried*. But to the narrative.

A Spanish ship was lost on the Borlings, coast of Portugal, about 75 years ago, bound from a port in Peru to a port in Spain. When wrecked she had fifteen millions of specie (so says our informant) on board. Two English captains, Capt. H. Abbinette, and brother last year obtained permission from the owner in Lisbon, to fish for the money, and with india-rubber dresses dived into six fathom water, and obtained some days £1500—$8,000,000 had been previously fished up.

Captain ——, of the ——, to whom this curiosity was presented, while at St. Ubes, by these *fishers of dollars*, saw some doubloons which they succeeded in getting up a few days previous to his leaving that port, just as bright as when they came out of the mint.

These money fishers are the same who blew up the Royal William at Spithead.—*Savannah Georgian.*

EGYPTIAN MUMMIES.

Mr Buckingham gives it as his opinion that there are not less than one hundred millions of mummies entombed in Egypt; and he describes three singular uses, that are now made of them.

For fuel. The peasants of Egypt procure them, break them in pieces, and use them for fuel; and as they have little or no wood, those dried human bodies serve them in its stead. The resinous matter and spices which were used in embalming them, render them quite inflammable, and the odor which is given out when they are burning, is said to be quite delightful.

For medicinal purposes. In most of the bodies there is found solid portions of the bitumen, or resinous drug, which was used in embalming. This is taken out of the bodies and sold in large quantities to merchants at Cairo, and from thence it is sent to Portugal, Italy, France, and England, even, where it is pulverised by the apothecaries, done up in small papers, and sold as a most excellent drug to cure inward bruises. And for this purpose hundreds of pounds of this stuff is eaten every year, taken from the inside of Egyptian mummies.

The other use made of them, is for painting. A celebrated painter in London informed Mr Buckingham, that the backbone of an Egyptian mummy, when ground sufficiently fine, made the most excellent brown color, of any material known.

Olden Time. The curious paragraphs which follow are extracted from the Plymouth County Records, which have lately been collected and printed under the supervision of William Brigham, of Boston:—

Penalty for refusing to serve as Governor in olden times. Extract from the Plymouth Laws, 1632. It is enacted by public consent of the freemen of this society of New Plymouth, that if now or hereafter any were elected to the office of Governor, and would not stand to the election, nor hold and execute his office for his year, that then he be amerced in twenty pounds sterling fine, and in case of refusal to be paid, upon the lawful demand of the ensuing Governor, then to be levied out of the goods or chattels of the said person so refusing. It was further decreed and ordered that if any were elected to the office of counsel, and refuse to hold the place, that then they be amerced in ten pounds sterling fine, and in case refused to be paid, to be forthwith levied.

Penalty for drunkenness, 1633. That the person in whose house any were found, or suffered to drink drunk, be left to the arbitrary fine and punishment of the Governor and Council, according to the nature and circumstances of the same.

1633. *Ordered*, That no man keep more swine than can be kept to lie ordinarily about their own houses. And if they drive them from home, to drive and keep them in such places where no detriment may come to any thereby.

1640. *Ordered*, That if any person or persons take tobacco whilst they are empanneled before a Jurie, to forfeit for every default, except they have given up their verdict, or are not to give it until the next day, or depart the court by consent.

The salary of the messenger of the General Court, in the year 1630, was thirty bushels of Corne.

1685. The Secretary's wages bee fifteen pounds a year, in Corne at two shillings per bushel.

1690. One third of the Governor's salary ordered to be paid in money, the balance in Corne.

1671. Whomever shall neglect the public worship of God, on the Lord's day that is approved by this Government, shall forfeit for every such default convicted of ten shillings, especially where it appears to arise from negligence, idleness, or probaneness of spirit.

Statistics of Massachusetts.—We have received a copy of 'Statistical tables, exhibiting the condition and products of certain branches of industry in Massachusetts, for the year ending April 1, 1837.' Prepared by John P. Bigelow, Secretary of the Commonwealth.

From this work we learn that the number of cotton mills in Massachusetts is 282; the number of spindles, 565,031; the quantity of cotton annually consumed is 37,275,917 pounds; 126,319,221 yards of goods, valued at $13,056,659 are yearly produced. The manufacture gives employment to 4997 males, and 14,757 females. The capital invested amounts to $14,369,117.

The woolen factories in the state are 192, in which 501 sets of machinery are used. The quantity of wool consumed is 10,858,988 pounds, from which 11,313,426 yards of cloth are manufactured, valued at $10,399,807. The number of msles employed is 3612—females 3485, and the capital invested is $5,770,750.

In the wool-raising trade $2,842,778 of capital are invested, and the annual product is $539,689.

1,672,808 pairs of boots, and 15,016,969 pairs of shoes, valued at $14,642,520, were made during the year. The manufacture of these employed 23,702 males and 15,366 females.

There are 416 tanneries in which $1,908,423 of capital are invested. 822,529 hides, valued at $2,771,066, were tanned during the year. The number of hands employed was 1542.

Of hat manufactories there are 117, in which 406,400 hats were made, valued at $678,086. 556 males and 304 females are employed.

The number of paper mills in the state is 89, in which 9,000 tons of stock, of the value of $1,544,230, are manufactured. The capital invested is $1,167,700, and the number employed is 568 males and 605 females.

In the manufacture of iron, machinery, agricultural implements, nails, &c. &c., 5135 were employed. The value of the goods produced was $6,734,757.

There are four silk manufactories in the state, in which 36 males and 89 females are employed. The capital invested is $137,000, and the product for the year $56,150.

In the fisheries 1656 vessels and 20,126 men are employed. The value of the products for the year was $7,480,029.

The value of the vessels built in Massachusetts, from April 1, 1832, to April 1, 1837, is estimated at $6,853,248. The number of hands employed on board of them is 2834.

Extraordinary case of Electrical excitement.—A lady on the evening of the 25th of January 1837, during the beautiful exhibition of *Aurora Borealis*, which many of our readers will remember took place on that evening, became so highly charged with electricity, as to give out vivid electrical sparks from the end of each finger, to the face of each of the company present. This did not cease with the heavenly phenomenon, but continued for several months, during which time she was constantly charged, and giving off electrical sparks to every conductor she approached. This was extremely vexatious as she could not touch the stove, nor any metallic utensil, without first giving off an electric spark with the consequent twinge.

The state most favorable to this phenomenon, was an atmosphere of about 80 Fah., moderate exercise and social enjoyment. It disappeared in an atmosphere approaching zero, and under the debilitating effects of fear.

When seated by the stove, reading, with her feet upon the fender, she gave sparks at the rate of three or more a minute; and under the most favorable circumstances, a spark that could be seen, heard, and felt, passed every second!

She could charge others in the same way, when insulated, who could then give sparks to others.

To make it satisfactory that her dress did not produce it, it was changed to cotton and woollen, without altering the phenomenon.

The lady is about 30—of sedentary pursuits, and a delicate state of health, having for two years previous suffered from acute rheumatic and neuralgic affections, with peculiar symptoms.

There is at present a lady in England, who is actively engaged in preserving the lives of people at sea. She has presented a memorial to Parliament, in which she pointed out a deficiency in the number of light-houses, and stated where they were needed. At her suggestions, others were built. She keeps a life-boat, and sailors in her pay, and has been the means of saving many lives. She has been deprived of the use of her limbs, but goes to the beach in her carriage whenever the storm is unusually severe, to see that her men perform their duty. 'Here's the lass that loves a sailor.'

English Pension List.—It appears by the London Spectator, that the account of the Royal Pension List of England, is £132,555. Of this great amount we are told that only £4,000 is bestowed upon the whole literature and science of Great Britain and Ireland. The following is a list of the Literary and Scientific pensions, as given in the Spectator.

In science there are no more than six, viz: Sir David Brewster, £297; Dr Dalton, £300; Ivory, £300; Faraday, £300; Sir James South, £300; and Mrs Somerville, £300. In literature, ten, viz: the poet Campbell, £184,; Dr Jameison, £190; Milligen, £100; Southey, £455; James Montgomery, £150; Sharon Turner, £200; Tom Moore, £300; Banim. £150, Sir Wm. Ouseley, £100; Miss Mitford, £100; and the widow and descendants of Paley, (eight persons.)£200, or £25 each; (Lady Morgan has, we believe, since received £300 a year.) The total sum bestowed upon the literature and science of Great Britain and Ireland, is therefore about £4000 in a Pension List of £132,555, or less than one-thirtieth of the whole.

English Language in India.—The Boston Recorder gives the following article from the Serampoore 'Friend of India,' recently received.

Education of Natives in English.—This is very much encouraged by British authorites. Many minor offices of government have been granted to such natives, other things being equal, as were the best proficients in the English language. Many new seminaries have been opened by the government at the principal stations, and several thousand youth are actively engaged in the study of English. As an instance of the prevailing taste, we may mention that when a new college was lately opened at Hooghly, in which means of instruction were furnished in Oriental and English in equal proportions, eleven hundred students flocked to the English department, while but three hundred attended the other.

The Hooghly College above named had the following singular origin. A wealthy Mahomedan, who died thirty years since, and who was of the Shea sect, left his property to the benefit of his sect, pointing out in his will the special benefits to be conferred. As the guardians of said property were guilty of great misconduct, the British government assumed the care of the property, which, under their management became so productive as to meet the specifications of the will, and leave a large surplus. This they have devoted to the interests of popular education, and on it has been founded the flourishing Hooghly College.

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Elements of Mythology. This work has been found highly useful in classical education.

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epi4m sep 23

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